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English Exercifes

To be made in

FRENCH,

Comprising all the RULES of
the *French SYNTAX*,

And fitted to them, with an Explan-
nation of them.

A WORK never extant before,
and yet absolutely Necessary for the
perfect and expeditious Way both of
Teaching and Learning *FRENCH*.

By Means of which, Youth of either Sex
not only will save themselves half the
Pains the others took, and half the Time
they spent in Learning *French* heretofore;
but also will Understand, Speak, and
Write it rightly, tho' they had never
learn'd *Latin*.

By *MICHAEL MALARD, D.D.*

L O N D O N,

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*Advice to the R E A D E R upon
this W O R K.*

T WAS an Error, and even an Effect of Humane Ignorance, that no Book of this kind ever appeared to light hitherto. For tho' one may with much taking Pains make shift without it, *French* being a living Language, and even easier than *Latin* by half; nevertheless it must be owned, that one is obliged for supplying this Want, to bestow as much Time again in learning it: and yet one can never understand it so perfectly without such an Help. *Latin* Grammarians were so much convinced of this Truth with the long Experience they had in teaching



Avis au LECTEUR sur cet O U V R A G E.



'A été une erreur, & même un effet de l'ignorance humaine, qu'il n'ait paru jusqu'ici aucun livre de cette nature. Car bien qu'on puisse absolument s'en passer à force de se donner de la peine, le François étant une langue vivante, & même de la moitié plus aisé que le Latin ; il faut néanmoins avouer qu'on est obligé pour suppléer à ce Défaut, d'y mettre une fois plus de tems pour l'apprendre: encore ne l'entendra-t-on jamais si parfaitement sans un tel secours. Les Grammairiens Latins ont été si convaincus de cette Vérité par la longue experience qu'ils ont eu à enseigner la Jeunesse qu'ils ont suivi par-tout & de tout tems cette

ing Youth, that they have followed every where, and at all times, such a Method. And indeed, if Translation of Authors contributes much to the acquiring of a Tongue, with how much more reason composing Exercises, including all the Rules and Difficultys, as it were in an Abridgment, both inculcating and fastening them better in one's Memory: which cannot be said of the Composition of Exercises taken out, or given to a Scholar to be made out of Books of History, or any other, whereof the Sentences are commonly long, intricate, and consequently puzzling young Beginners; and wherein even the sixth Part Part of the Difficultys of the *French* Tongue will not be met with in a Year's composing; which is very painful and tedious, if not chargeable: Whereas with the present Work one may see and understand, in three Months time, all those Difficultys, and also the Rules of the *French* Tongue, whereof an Explanation is given where need is. Being therefore prevailed upon on one side with these

Rea.

Méthode. En effet si la Traduction des Auteurs contribue beaucoup à l'acquisition d'une Langue, à combien plus forte raison la Composition des Themes qui en renferment toutes les regles & les difficultés dans un raccourci, & qui les inculquent, & fait qu'elles restent mieux dans la Mémoire : ce qui ne se peut dire de la Composition des Themes que l'on tire, ou que l'on donnera à faire à un Ecolier sur des livres d'histoire, ou sur quèqu'autre livre que ce soit, dont les phrases sont pour l'ordinaire longues, mal-aisées à démêler, & par consequent embarrassantes pour des jeunes commençans ; & où l'on ne rencontre pas même la sixième partie des difficultés de la Langue Françoise en une année entiere de composition : ce qui est fort pénible & dégoûtant, pour ne pas dire, de grande dépense : au lieu que dans le present Ouvrage on peut voir & entendre en trois mois de tems toutes ces difficultés, & même les Regles de la Langue Françoise, dont on donne l'Explication, quand il en est besoin. Etant donc pénétré d'un coté de toutes ces

Reasons, and on the other, sensibly moved to see this hurtful and great Defect to reign so long; I saw myself obliged, out of a Motive of Charity, to remedy the same, by giving the present Work to the Publick, to make the *French* Tongue easier to them, to redeem the Length of Time, and spare both their Pains and Purse, following this Saying of Moral and Eternal Law, that we ought to do to our Neighbour, as we would be done by.



ces raisons, & de l'autre sensiblement touché de voir qu'un si grand & si pernicieux défaut ait regné si long tems, je me suis vu obligé par un motif de charité d'y remédier, en donnant le present Ouvrage au Public, pour lui rendre la Langue Françoisise plus aisée, pour éviter la longueur du tems, & pour lui épargner ses peines, & sa bourse, suivant cette maxime de la Loi Morale & Eternelle, qu'il faut faire à son Prochain ce qu'on voudroit qu'il fut fait à soi-même.



ERRATA.

PAge 30, Line 8 and 9. for pernicious, read precious.

P. 38. l. 4. for Discord, r. Discord.

P. 59. l. 7. For as *Photius* and *Mahomet* : r. as *Mahomet*, &c.

P. 85. l. 18. for want, r. wanting.

P. 101. l. 1 and 2. for in the Square of *St. Claire*, r. in *Claire-Square*.

P. 113. l. 1. for they cut off the Grass under the Feet of such a one, r. they cut the Grass from under such a one.



CHAP. I.

Of Concords.

Rule 1.  HE Verb must agree with its Nominative in Number and Person. *I* and *we*, are of the first Person; *thou*, *you*, *ye*, and the *Vocative*, of the second; and all other *Nouns* and *Pro-nouns*, of the third.

EXAMPLES.

Upon the Verb *Active*, *Neuter*, and *Reciprocal*.

The Indicative Mood.

The Present Tense.

I work, or I do work, whilst you divert your self; thou play'st, or dost play, whilst the others pray; he laughs, or doth laugh, instead of weeping; we sing, or do sing; you eat, or do eat; they drink, or do drink.

B

The

The Preter Imperfect.

I did dance, or I was dancing; thou didst teach, or wast teaching; he was afraid; we did run, or we were running; you did believe formerly all those Storys; they did sup, or were supping at that Time.

The Simple Pret. Perfect.

I walk'd lately a long Time; he spake yesterday very seasonably; you surpris'd him, when he did least think of it; they arriv'd the last Week.

The Compound Pret. Perfect.

I have done my Business; you have seen a fine Country; they have inquired.

The 1. Pret. Pluperfect.

I had tarry'd; he had exhorted; we had examined; they had concluded.

The 2. Pret. Pluperfect.

As soon as I had heard; when he had finished; they were no sooner come but they asked how their Father did?

The Future Tense.

I shall, or will; know; he shall find; you shall begin; they will see.

The

The Imperative Mood.

Consider thou ; let him buy ; let us bless God ; thank him ; *Peter*, come hither ; give my Service to him ; let them build as much as they will.

The Conjunctive.

Pres. Provided I may content him ; whatsoever you may do ; God grant they come.

1. *Imperf.* Would to God I might obtain ; I stop't him that he might do you no Harm ; I did not think you were so learned.

2. *Imperf.* I would grant it you willingly ; he should not laugh at every body ; we could bring him to his Duty ; they could pay you, if they would.

Pret. Perf. Tho' I have attempted several Times ; tho' he hath not done his Business ; stay till the others be come.

1. *Pret. Plup.* If I had thought ; I could wish you had never meddled with his Business ; would to God you had try'd him.

2. *Pret. Plup.* I could never have done, if, &c. He would have gone thither. We had done better, if, &c. Tho' you had said it. You would have got the Victory. There should not have been so much Trouble.

Fut. I shall have soon done. When I have nourished him. As soon as he is arrived.

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rived. You will have written that sooner than you think. When will they have done?

The Infinitive

To fret one's self. To be well. He pretends to arrive thither to Day. She intreats you to come to Supper. He repents that he hath done it. He hath lost much for having spoken only one word unseasonably. Without having sufficiently inquired into the Matter. He forbid it them, saying, &c.

EXAMPLES

Upon the Verb Passive.

He is loved of honest People. You have been wrong informed. We had been deceived. The Wicked shall be punished. Let him be rewarded. That you may be better instructed. He could not be so much despised, if he would behave himself as an honest Man. Tho' we have been scolded. If he had been tamed. He would have been esteemed. When he shall have been taught as long as you, he will understand French better than you. He hopes to be elected. He was like to have been taken by the Enemy's.

EXAMPLES

Upon Nouns, and upon the Pronouns of the Third Person.

The Winter goes away by little and little. Summer approaches. Iron rusts. The Stars glitter. Trees begin to blossom in the Month of *March*; then they shoot Leaves, and afterwards bring forth their Fruit. Plums that are ripe fall under the Tree, when it is shaken. The Cock crew yesterday at four a-Clock in the Morning. Grapes were gathered already. Men will fight, when provoked. Let the Guilty be punished, and not the Innocent. Let the Women take care of the House, and Children mind their Books. Learned Men may reason of such Things. God grant your Cousin may mend. I wish your Aunt may have good success. Would to God your Uncle might get his Cause. Her Maids would mind their Duty, if they were better used. Tho' your Father hath done much Good to every one, you are ne'er the better for it. If Musick had pleased you. Had he asked me Advice, I would have informed him of all Things. My Brother would have been better entertained, had he wisely spoken. When the Reapers shall have done reaping. When the Grape-gatherers shall have gathered the Grapes.

Some-Body knocks at the Door. No-Body cares for it. Some say many saw him the last Week. Few Persons have heard of it. All is safe. The whole will amount to four Pounds, four Shillings, and Six-Pence. Let there be as many as you please. All Excess is ill; but Drunkenness is of the worst sort; it spoils Health, dismounts the Mind, and unmans a Man; it reveals Secrets, is quarrellous, lascivious, impudent, dangerous, and mad: In fine, he that is drunk, is not a Man, because he is void of Reason, which distinguishes a Man from a Beast.

Rule 2. The Adjective, whether *Noun*, *Pronoun*, or *Participle*, must agree with its *Substantive* in Gender, Number, and Case.

EXAMPLES.

A virtuous Woman pleases God. The weary Traveller loves to rest. A thirsty Youth loves to drink. Young People die as well as the old. Cruel Death spares no-Body. Unripe Fruit is unwholesome. Unjust Gains are sometimes esteemed. Let the studious Boys be rewarded, and the idle ones corrected. Winged Time passes away like Lightning. Man suffers much before his Death. Man's Life is a continual War upon Earth. The iron Age reigns still.

still. Equitable and mild Masters are always well served. An unreasonable and uncharitable Mistress is commonly ill served. Virtue, tho' profitable and honourable, has been despised at all times by the most part of rich People. A true Friend is known in time of want. A good Man is a wise Man, and a wicked Man is a foolish Man. The evil Life of a good Preacher makes his Sermons fruitless. Evil Discourses corrupt good Manners, and evil Manners destroy great Kingdoms. The untimely Death of a loving Husband is a bitter Fountain of much Grief to a kind Wife. The eager Contention of disagreeing Princes is a sad destruction of flourishing States. When civil Wars cease, one may expect happy Times; but when happy Times return, and Plenty lasts long, the wicked, weary of too much Rest and Happiness, bring War again upon the Country. A Conscience wounded is a Burthen insupportable. A fruitful Land, well digged, brings a plentiful Crop in a seasonable Year. A Kingdom is happy, when Peace is carefully preserved, and Justice duly administred. Where the Teacher is skillful and painful, and the Scholar teachable, nor spoiled by his Parents, there the Improvement of his Learning is hopeful. A wise, righteous, and valiant King, will be glorious in all Ages. Terrible will be the Sentence of

God at the last Day of Judgment against the Wicked. Your Wit don't come nigh to his, and consequently your Learning shall be always inferior to his; for he is every bit as laborious as you, and his Memory don't yield to yours.

Rule 3. A Verb that hath many *singular* Nominatives with a *Conjunction* between them, is put in the Plural.

EXAMPLES.

A wicked Man, and a cross Woman, cannot agree together. A proud Man, and a covetous Man, are never at Rest. Happy are the Times, when Truth and Peace do flourish. The Wife and the Husband ought never to be angry with one another. The King and the Queen wish that he was their Son-in-Law. Strength and Beauty are much desired by every one. War, Famine, and Pestilence, do ruin a Country. Righteousness, Peace, and Truth, make Kingdoms happy. *Alexander* and *Julius Caesar* have exceeded the greatest Captains in Courage. Virtue and Vice are inconsistent. Wine and Chastity are seldom united together.

Rule 4. If there be two Nominatives of *different* Person, the Verb must agree in *Person* with the Nominative of the *Nobler* Person, which is the first; and then the second.

EXAMPLES.

You and I shall go together. You, and your Brother, seek him in vain. Let you, and I, love our Father. Neither you, nor I, have ever good Luck. Both thou, and I, must give an Account of all our Deeds, Thoughts, and Words, to Almighty God. Neither he, nor I, did ever such a thing. Neither you, nor they, shall bring it to pass. I and my Family will serve the Lord. My Brother, and I, will take a Journey into *Italy*. You, and he, are disputing here about Trifles. Thou, and thy Mother, have deceived your Father. You, and he, enjoy a perfect Health. Do you and your Wife come to-Morrow to my House to Dinner.

Rule 5. The *Adjective*, which is referred to many Nominatives *Singular*, is put in the Plural; and if the said *Substantives* are of *divers* Genders, it must agree with the Substantive of the *nobler* Gender, which is the Masculine.

EXAMPLES.

The Professor and his Disciple are learned. The Father and the Son are godly. The Mother and Daughter are devout. A good King, and a true Magistrate, are Enemies to Injustice. The Prince and the Princess have been

been received in all the Towns whereby they have passed with all the Marks of Honour and Respect, which they might expect of the most faithful and loyal Subjects.

Your Father and Mother are dead. She hath made her Husband and Child miserable by her Wickedness. He thrust the Mother with her Son into Prison to be killed with Hunger. He took the Dam with her young ones alive in the Nest. Honour and Glory are placed before our Eyes. No Kingdom, nor Crown, are to be compared with a good Conscience. Neither Peace, nor Right, are lovely in the Eyes of evil Men. Righteousness and Peace have kissed each other. Death and Life are placed in the Power of the Tongue. Our Foun-der and Foundation are honourable in the sight of all wise Men. The Lords and the Inhabitants are alike unmanured, and barbarous, and inhospitable. Both the Orator, and his Oration, were to be commended.

Rule 6. The Relatives (*qui*) who, that, which; and (*que*) whom, that, which, agree with their *Antecedent* in Gender, Number, and Person: nor can it be otherwise, they being of all Gender, Number, and Person.

EXAMPLES.

God who hath created Heaven and Earth.
Men who have done the Will of God upon
Earth.

Earth. The Earth that produces all things for Man's Satisfaction. The Women who have not lived righteously. The Child which obeys not his Parents. The Girls who love Idleness. These last have work'd but one Hour; and you have made them equal to us, who have born the Burden and the Heat of the Day. There are some who maintain that most Men lie and deceive in every Trade and Profession for their temporal Interest.

God whom I love above all, is my Hope. The Horse you have bought, is not so good as they had given you to understand. The Partridges which your Foot-man hath brought to-Day, are very tender. The City which is called *London*, is esteemed the richest upon Earth.

Rule 7. A *Noun*, or *Pronoun*, must be put in the Case that the *Verb* governs.

E X A M P L E S.

A Master teaches his Scholars. A Child repeats his Lesson. A Merchant sells several Commodities. A Dyer dyeth Stuffs. A Fuller whiteneth the Cloth. A Brick-layer builds Houses. A lazy Fellow flyeth from Labour. Love God, follow the true Religion, and you shall act prudently. Let us worship our Maker. Let them follow Virtue, and forsake Vice. Fishers catch
Fishes

Fishes to sell. A Plough-man tills the Ground to keep his Family. Dung fattens a Garden. True Honour ennobles Man. Modesty adorns Maids. Obedience commends a Child. He enjoys his Estate. He is freed from great Trouble. He hath been strip't from all his Goods. He hath been banished from his Country. He is destitute of all. You aspired to that Dignity. You shall be promoted to the first Post. Men come to eternal Life but by the Practice of Charity and Justice. Nothing unclean shall enter into the Kingdom of Heaven. God loves them that do Good, and eschew Evil. God will hate you, if you persist in your Sin. Don't vex your self because of your Poverty ; for Poverty itself is not so great an Affliction, as Poverty after Riches, and Want after Abundance. It is commonly the Lot of those that suffer, or are oppress'd, to be thought guilty of those Crimes, for which they innocently suffer. Soldiers obey their Captains unwillingly, when they are commanded harshly. Our Time slides away insensibly, and few Men take Notice how it goes. A Tyrant can make the Righteous suffer Torments, but he cannot make them do a dishonest Action. *Absalom*, a beautiful Youth and of great Parts, but of an ambitious Spirit, had no sooner obtained his Pardon from the King his Father, for having Slain his Brother at

a Feast he had made for that Purpose, but he raised a Rebellion, and drove his aged Sovereign out of the Royal City: but at length, by a just Judgment of God, being routed in Battle, and flying for his Life, he met with a sad End; for as he was hanging from an Oak, whose Boughs had caught him by his lovely Head of Hair, *Jonab* ran him through with his Spear, and killed him.



CH A P. II.

Of Articles.

Rule 1. **T**HE Definite Article (*le, la, l', les*) the, is used before common Names. 1. When one determines in particular the thing spoken of. 2. When one determines the whole Kind, or Species, of the thing spoken of. 3. Before Names of Virtues, Vices, Herbs, and Metals. 4. Before absolute Pronouns. 5. Before proper Names of great Places, as Kingdoms, Empires, Republicks, Principalities, Dukedoms, Provinces, and Rivers.

E X A M P L E S.

The Book of *Peter*, or *Peter's* Book. The King's Attorney. The Horse-Guard. The Life-

Life-Guards. Lend me the Book you bought. Give me the Flowers you have gathered. The Woman you spake to me of, hath much Merit. The Mare given to you for a Present, proves good and strong. The Children of a godly Mother, are commonly godly. The Daughters of debauched Women resemble too often their Mother.

Man hath been created to know *God*, to love him, and serve him, and thereby obtain his Paradise. An Animal minds but earthly Things. The greatest Part of this World is ruled by Craft, Fables, and Lies. Would to God he would love Labour. Great Afflictions teach Patience.

Peace makes Man happy. God grant he practice Virtue. If he don't fly from shameful Vice, soon or late he will become the Prey of it. They prefer Righteousness before Injustice. Pride never did any Good to any body; much less Lasciviousness, or Murder. Thyme is an odoriferous Plant. Hyssop is useful for many Things. Gold is a Metal thought after by every one. Lead is the heaviest of all Metals.

It is mine. It is not yours. They are ours. They are not theirs. If mine don't please you, look for another. You have read his Letter and mine; which d'ye find the best indited? She profer'd you her Horse and ours: Why did you not accept of the one, or of the other? *England and*

Holland

Holland are the richest Countrys in the World. No pleasanter Country can be seen than *Italy*. The Cruelty of *France*, and the Blindness of *Spain*, do appear in the Persecution they exercise upon such as contradict their phanatick Doctrine. *China* is the most powerful Empire upon Earth. When the River *Nile* don't increase, there is Famine in *Egypt*.

Rule 2. The *Indefinite* Article (*de*) of, or from, is used in the Genitive. 1. Before proper Names and Pronouns, the *Absolute* excepted. 2. Before common Names that signify the Measure, the Cause, or the Matter of which a Thing is made. 3. After Adverbs of Quantity. 4. In the Question (*from whence*) that's, before a Noun that signifies the Place from whence one comes.

EXAMPLES

It is *Peter's* Hat. 'Tis *Molly's* Handkerchief. We hold that News of him. *Acheron* was Son of *Ceres* without a Father, according to the *Heathenish* Religion, whom when she was delivered of in a dark Cave of the Island of *Crete*, he not daring to behold the Light, slunk down to *Hell*, and there was turned into one of the Rivers of *Hell*, that first received the Souls of the Dead, as their Priests made them believe.

There is a Pyramid near *Cairo* 520 Foot high, and its Basis, which is square, hath

452 Fathoms in Circuit. This Cloth is a Yard and three Quarters wide. I have seen a Whale that was thirty Foot long. The Walls of *Babylon* were 200 Foot high, and 50 broad ; so that six Chariots might conveniently pass upon them in a Row. He was pale with Anger, and crooked with old Age. A Brick Wall. Flesh Soop. A Silver Plate. A Brass Candlestick. A Golden Watch.

You have much Wit. He hath not Memory enough. You give him too much Wine. Don't put so much Water in it. To make a good Sallet, much Oil must be put in it, little Vinegar, and Salt moderately. You will lose your Labour ; for I think he hath no Money. How many Ells have you bought ?

Coming back from *Berlin* to *Switzerland*, I was like to be killed in the Woods of *Swabia*. He is newly come from *France*. If you go away from *England* to settle in another Country, remember you leave the best Country. The thirty Tyrants of *Athens*, having been overcome, retired from the City to *Eleusis*.

Rule 3. (*à*) to, at, is used in the *Dative* Case before proper Names and Pronouns, the *Absolutes* excepted.

EXAMPLES.

He was then at *London*, where he made good Figure. Whilst the Kings were trans-acting

acting, they received Advice of *Lacedemon* that the War had broke out afresh at *Athens*; therefore they sent King *Pausanias* to extinguish it. The *Lacedemonians* published an Edict, by which they prohibited any of their City to receive the *Athenian* Exiles; so they were forced all to betake themselves to *Thebes* and *Argos*: where they not only lived in Safety, but entertained some Hopes of freeing their Country. He will arrive this Night at *Kensington*. Don't let *Peter* know that. Have you said so to *James*? I was not such a Fool; seeing you had strictly charged me to tell it no Body.

He hath done Good to many Persons who have requited him with Ungratefulness. That House belongs to one of your Kinsmen. Did you bid Farewell to those Gentlemen? No, I forgot it: Love God, wrong no Body, and you shall be saved.

Rule 4. (a) Before an *English* Substantive, is made in *French* by the *Definite Article* (le, la, l').

EXAMPLES.

Where prudent Counsellors are wanting, a Nation goes to wreck, as certainly as a Ship doth without a Pilot; nor is one sufficient: but then a Country is safe, when there are many wise Men to govern Affairs. A wise Man doth not pretend to succeed in

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every

every Thing he undertakes, but to do that well which he pretends to. A Fool is no sooner provoked, but he grows angry ; and which is worse, it appears immediately in his Countenance, Words, and Actions : whereas a prudent Man is not unseemly transported by his Passion, but stifles his Resentments, even of the most reproachful Injurys that are done him. A Gift is so tempting that it is refused by few Persons ; and such is its Power, that it commonly prevails over all Men, dispatches all Business, carries all Causes, and Effects whatsoever it desires. The Heart of a Fool, like a broken Vessel, is not able to hold any Knowledge. Instruct a Child as soon as ever he is capable of Instruction, and season his Mind with the Principles of Virtue, before he receives other Impressions : and it is likely they will grow up with him ; so that, when he is older, he will not forsake them, but retain them as long as he lives. A Soldier prepares to fight. A Needy Man finds few Friends. A Dog loves to run, and a Bird to fly.

Rule 5. (To) Before an English Infinitive, is rendred by (de) in French ; if the said to hath before it a Substantive ; or an Adjective that governs a Genitive : or else one of these English Verbs, to be afraid, to admonish, to advise, to beseech, to boast, to charge, to command, to be content, to cease,

not

not to care for, to constrain, to deprive, to despair, to dispense, to dissuade, to dishearten, to desire, to forbear, to forbid, to flatter, not to fail, to hinder, to hope, to make haste, to intreat, to order, to permit, to persuade, to pretend, to promise, to propose, to protest, to refuse, to remember, to repent, to rejoice, to try, to take upon one's self, to wish: to which these three *French Verbs* may be added, *fortir, venir, and ne faire que.*

E X A M P L E S.

It is Time to dine. I have no Leisure to speak with you. If ever I have the opportunity to serve you, you may depend upon't, I'll do for you all that lyes in my Power. He that got us Leave to play is one of the Benefactors of this School. It is the Part of a young Man to reverence his Elders, and give Place to his Betters. It is the Part of a King to cherish his good Subjects, and to chastise the bad ones. It is the Duty of a Subject to obey his Prince, and of a Servant to execute his Master's Commands. To return Good for Good is the Part of a grateful Man; but to return Evil for Good is the Part of a Wicked one.

He is content to go the next Week to the Country. I shall be very glad to see you at my House to Morrow, if it be not incommodious to you. He is curious to

know a King that righteth the oppressed that appeals to him, or to his Ministers, for his Grievances ; for truly such a one is worthy to be loved of all. He is sure to set out to Morrow Morning. He was weary to hear him.

I am afraid to awake him. I command you to do it. I intreat you to do me that Service. Forbid him to beat him for the Future. Don't hinder him to come to me. I hope to go one Day to Heaven to enjoy the eternal Felicity with the blessed Spirits. Give me Leave to tell you. I promise you to make you a considerable Present, if you make me succeed in this Business. Don't fail to be this Evening at my Uncle's. No Body must ever repent to have done well. They come just now from their Dinner. She hath been paid just now. We did just now arrive.

Rule 6. (*To*) before an *English* Infinitive, is expressed by (*à*) ; when the said *to* hath before it an Adjective governing a *Dative* Case ; or else one of these *English* Verbs, to be busy, to delight, to dispose one's self, to encourage, to engage, to exhort, to force, to have, to love, to learn, to set on, to seek, to stir, to flammer, to solicit, to teach, to vary, to urge, to venture.

E X A M P L E S.

An honest Man is always ready to do service to his Friends. The Wicked are inclined to do Mischief. Men are naturally prone to do Good ; but temporal Interest, bad Examples, or Seduction in Matters of Religion, make them stifle the good Motions of their Conscience.

There is no Body but delights to travel in the Spring, Summer, and Autumn. You must dispose your self to receive the Punishment you have deserved. No Body is to be encouraged to do Evil. In vain old Sinners are exhorted to amend. He must be forced to do his Duty ; or else he will do nothing. What have we more to do ? He loves to play at Cards. They will learn you to speak. Children are never to be set on to fight. He doth but seek to advance himself. When one is near the Enemy, he must resolve to overcome, or die. You have tarry'd too long to come.

Rule 7. (*To*) before an *English* Infinitive, is rendred in *French* by (*pour*) ; when the said *to* signifies *for to*, or *to the End that* : as also when the same *to* hath before it an *Adjective* accompany'd with the Adverb *too*, or *enough*.

E X A M P L E S.

Scholars study to become learned. Youth runs in Winter to grow hot. Men play at Billiards

Billiards and Tennis to divert themselves, and often to get Money. A Traveller drinks to quench his Thirst. Every one pleads to get his Cause. Servants serve their Masters to get Wages. Monks deceived in their Youth and in the Time of their Ignorancy bear the Yoke of a single and slavish Life to get *Paradise*, and avoid *Hell Fire*; inso-much *that*, if there was no *Paradise* to be hoped, nor *Hell* to be fear'd, they would not live in those Monasterys, nor deprive themselves of the Pleasures of this World: a Token they love only *God* for their own Interest, and not for his sake: whereas pure Love, that's, the disinterested one is due to *God*, not only by Reason of his Excellence, but also by Reason of Gratefulness. Children endeavour to please their Parents to be rewarded of them. A Merchant crosseth the Seas to grow rich. Soldiers and Officers expose their Lives to defend the State.

He is too wise and too experienced in worldly Things to let himself be deceived. He understands too well his Trade to lose. He is learned enough to answer you. He hath Wit enough to find out their Cunning. They are malicious enough to play an ill Trick upon you.

Rule 8. (*To*) is not express'd in *French*; when it stands after any one of these *English* Verbs, to be to, to be better, to come, to dare,

dare, to go, to have rather, or to be more willing, to know, to make, or to Cause, to ought, to vouchsafe.

EXAMPLES.

I am to set out to Morrow. It is better to be alone than in bad Company. It is better to turn to God late than never. You come always to disturb us. How dare you to speak so? He is gone to bid him Farewell. I had rather die than to commit such a great Sin, for it should be justifying indirectly the wicked: which is prohibited by God.

I will make you do it indeed, if you give me the Trouble to come to you. We ought to obey our Parents, because next to God we have the greatest Obligations to them. He knows not what to resolve upon. Great King, if you vouchsafe to hear us.

Rule 9. (Some) before an *English* Word signifying, either a *Substance*, whereof each Part, tho' divided, retains the Name and the Signification of the *Whole*; or before a Thing that is counted, is express'd in *French* by (*du, dela, del', des*).

EXAMPLES.

Why did you not bring me some Bread, when I ask't you? If you don't bring me
C 4 quickly

quickly some Beer, you will repent of it. Ask for some faller Oyl to make the Sallet.

Let us gather some Apricocks. Should you not be ashamed to refuse him some Almonds; since you have such a great Deal? I never go through the Streets but I meet some Poor. She hath at last communicated her Distemper to some Physicians. *Acrisius* the Son of *Abas* King of the *Argives* succeeded his Brother *Prætus* in the Kingdom: he being told by the Oracle that he should be slain by him that should be born of his Daughter *Danae*, shut her up in a strong brazen Tower, tho' she was the only one he had; and suffered none to come at her; but *Jupiter* that chaste God came down through the Tiles in a golden Shower into her Lap, and got her with Child. Her Father knowing this, caused her to be shut up in a Chest, and cast into the Sea. But some Fisher Men coming thither by Chance some Time after, saw the Chest floating on the Water near the Sea shore; and finding her and her Infant, who was named afterwards *Perseus*, carry'd her to King *Pilumnus*, who marry'd her. Her Son *Perseus* being come to Man's Estate, after many Exploits he did, cut off *Gorgon's* Head, and went to *Argos*; where he unawares fulfilled the Prophecy of the Heathenish Prophet by killing his Grand Father *Acrisius* with a Quoit.



CHAP III.

Of Nouns.

Rule 1. (*O^F*) between two Substantives will have the *latter* in the Genitive Case.

EXAMPLES.

George, King of Great Britain, France, and Ireland, will make justice and charity flourish in all his Dominions. We spend our Time in Pursuit of Things wholly foreign to our Business. In the Grave there is none greater than another; but the Servant is free from a severe and unreasonable Master, and an Inferior from an hypocritical, unjust, and barbarous Superior. The Life of Man is like a Game at Table; the chance is not in our Power, but to play it well is. As in the Extremity of Pain, Minutes seem longer than Days; so in Transport of Pleasure, Days seem swifter than Minutes. If a Saying is good, it matters not whether it be a *Christian's*, or a *Heathen's*; because they have all the Religion of Nature, that's the eternal and divine Law, printed in their Heart, which causeth Men to say the finest and

and best Things in the World in the Pulpit in every Religion; which is also the Cause why every one believes the Religion he hath been brought up in, is the true one: the rather he perceives they are all grounded only upon fallacious and uncertain Probability, the only everlasting natural Religion excepted. *Sylla* who robbed the Temples to pay his Soldiers, was told that as they were going to plunder that of *Apollo* at *Delphi*, a Noise of some musical Instruments was heard there; so much the better, answered he: for since *Apollo* plays on his Lyre, 'tis a sign he is pleased, and is not angry with us.

Rule 2. These *Adjectives*, content, desirous, deprived, different, enemy, envious, far, free, friend, full, greedy, ignorant, near, remote, sure, void, worthy, unworthy, &c. govern the *Genitive Case* in *French*.

EXAMPLES.

Every Body ought to be content with the State which *God* was pleased to call him to. It is of a singular Use for a Man to content himself to be ignorant of those Things which are beyond his Capacity, and which *God* would hide from him, to let him know thereby that there is an infinite Being above him, that hath created all Things, and limited his Understanding. Every Man that hath any spark of Generosity in him is desirous of Fame. When one is once deprived

prived of his Estates, he hath much ado to recover them. Wisdom and Folly are widely different from one another, but it is discourse that lays them open, and makes the Distinction conspicuous. He is a Friend to good People, and Enemy to the Wicked. He who is envious at another Man's Goods, is never content. A Conscience free from Guilt laughs at his Accusers. He is full of Virtue and Merit. We are therefore so greedy of our Friends Society, because we know not how long we may enjoy them. The nearer one comes to Virtue, the nearer he comes to Heaven. How few People will you find that are not Slaves of their Passions. A prudent and courageous General is worthy of a great Reward. A Soldier that flyeth from the Enemy is unworthy of any Preferment. *Dicogenes* coming to *Cheronea*, when *Philip's* Army was there, was taken by the Soldiers, and carry'd before the King; who not knowing him, told him that without Doubt he was a Spy, and came to observe him: thou sayst right, answered *Dicogenes*, for I came hither to observe thy Folly in that not being contented with the Kingdom of *Macedon*; thou seekest at the Hazard of thine own Life and Dominions, to usurp the Provinces of thy Neighbours. The King admiring the Boldness of the Man, commanded him to be set at Liberty.

Rule 3. These *Adjectives*, agreeable, advantageous, common, fit, favourable, importunate, intolerable, troublesom, like, propitious, prone, useful, unuseful, unpleasing, unprofitable, &c. do govern a *Dative Case* in *French*.

EXAMPLES.

What is more agreeable to a good Man in this World than to love God, and do his will upon Earth? What is more advantageous for this and the World to come, than to have a quiet Conscience and clean from Sin? Calamitys are common to all Mankind; and so is a sudden Death to Good and Bad; therefore we ought to be always ready to die, when it pleases *God* to call us to him. Men might be happy in all States, if they had but a Mind suited to their Condition. Many spend their Time in Things wholly foreign to their Business. Riding is bad for one that is troubled with the Gout. It is not consistent with the Dignity of a Judge, when he is to pronounce Sentence, to express any sign of Anger in his Looks, Words, or Gestures. That is hurtful to Health. You are troublesom to all them that have to deal with you. God is propitious to all that repent and are resolved to lead a new Life. A Member unprofitable to the Common Wealth is fitter to be cut off than continued on. Nothing more unpleasing

unpleasing than a cross and lying Person. Money is useful to every Body.

Rule 4. Adjective Nouns and Participles are placed after their Substantives, these Adjective Nouns excepted, bon, chetif, demi, galant, grand, gros, habile, honête, jeune, joli, mauvais, méchant, meilleur, pauvre, petit, vaillant, vilain.

EXAMPLES.

Hot Weather is fitter for the Production of Plants than the cold one. A virtuous Maid is more esteemed than she who is a Cocquet. A generous Horse rides best with an easy Bit. 'Tis the Part of a wise Man to prefer Things necessary before Matters of Ornament or Pleasure. If a Man can't endure to be told of his Fault, it is a sure Sign he won't mend; and consequently is in the Way to be undone.

I love better roast Beef than boiled. Meat is more neatly carved with a whetted Knife, than with one whereof the Edge is dull. A sharpened Hanger is a good Weapon in the Time of Battle.

Rule 5. (*Than*) after an *English* Comparative is rendred in *French* by (*que*); and the *English* comparative by a *French* Adjective with the Adverb (*plus*) set before it: but if (*than*) stands before a Noun of Number, it is express't by (*de*).

E X A M P L E S.

There are some Generals that are more courageous than prudent; and others that have more Prudence than Courage. He was a Man not less illustrious for his Virtue than for his Birth. There are no greater Slaves than those that serve their Passions. Cicero was more eloquent than any Orator in his Time. No one was more frugal than he of two precious Things in Man's Life, his Time and his Revenue; No one wiser in the Disposal of Both. What is a Man better than another; unless he be wiser and more virtuous than he? Men will think he is no better Physician than the Rest, who hath no better success in his Cures. What is more agreeable to Reason, than that you should go off the stage of this World according to the Course of Nature, and make Room for new Actors and a new Scene, as your Predecessors made Room for you? Virtue is more choosable than honoured Vice. Cicero was more eloquent than Cato; but Cato was a better Divine, than he. Unjust Peace is better than unjust War, and War abroad is more desirable than War at Home.

Darius lost in one Day more than 200000 Men. He won the last Night more than a Hundred and fifty Guineys at Cards.

Rule 6. (*Than*) standing before a *Verb* is rendred by (*que*, and *ne*).

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EXAMPLES.

He writes better than you think. He is richer than it was reported. Your Brother is more learned than I had heard say. His Picture was better drawn than he expected. God is better to Men than they deserve. God deals more mildly with Sinners than they could reasonably desire. *Dionysius*, Tyrant of *Syracuse*, being told that one of his Subjects had bury'd a Treasure in the Earth, commanded him to bring it to him. The *Syracusan* gave him but a Part of it, and having secretly kept the other, he went into another City, where he lived more plentifully than he did before; which being related to *Dionysius*, he restored him the Remainder of his Treasure: Now, said he, that he knows how to use Riches, he deserves to enjoy them.



CHAP. IV.

Of Pronouns.

Rule 1. *I*, *thou*, *he*, or *they*, standing before or after a *Verb*, as his Nominative Case, are rendred by (*je*, *tu*, *il*, *ils*, *elles*); but standing after the *Impersonal Verb 'tis*, before or after a *Conjunction*, or before a *Relative*,

lative, or being the Answer of a *Question*, are rendered in *French* by *moi, toi, lui, eux, elles*.

EXAMPLES.

I say, thou sayst, he says, they say. Do I say? Dost thou say? what doth he say? says he, say they, what do they say?

'Tis I, 'tis thou, 'tis he, &c.

He and I are to sail to-morrow for *Holland*. Neither thou, nor I, shall ever convert the Wicked. You'll not do better than they.

Neither you, nor he, will ever bring it to pass. Let us preach as much as we can, we shall never reform them, neither you, nor I.

I who speak to you. Thou who know'st all his Affairs. He who so ill entertained him. How could I do them Service, who did their utmost to destroy me?

Who did so? He, but not I. Who? Thou! No, He. What? They! Not at all. Are they who have done that? I can tell you nothing more. *Admetus* was a King of the *Pheæans* in *Thessaly*, who had *Apollo* for his Cow-keeper nine Years, when he was banish'd from Heaven by *Jupiter* for killing the *Cyclops*. He obtained by *Apollo's* means that when the Time of his Death should be come, if any one would die for him, he might escape; but he found none that would take his Turn, save his Wife *Alcestis*, whom, because she was so pious, *Proserpina* restored

to Life again. These Storys have been invented by the *Heathenish* Clergy, to prove by such Examples the Resurrection of the Body and the Reward of Virtue: which can be sufficiently proved by Truth, and by the Evidence that Nature gives us thereupon, without having recourse to Fables, supposititious Wonders, or any other Fiction.

Rule 2. *Me, Thee, him, her, them, it*, standing after an *English* Verb, as its *Accusative*, are rendred by, *me, te, le, la, les, le, la*; and are placed before the *French* Verb, the Imperative excepted. But *him, her, them*, being *Dative* Cases, are express'd by *lui, leur*; and are placed likewise before the *French* Verb. Now they are *Datives*, when they can bear the *English* Article (*to*) before them in a good Sense.

E X A M P L E S.

He entreats me. He sees thee. God will punish him, if he continues in his Wickedness. God will not hear her, if she don't pray with Faith and Sincerity. God will reward them, if they continue to live righteously. I'll do it to oblige you. It is your Part who are a Servant, to do what you are bid, not to inquire what is the Reason of doing it; unless the Thing commanded be forbidden by God: for then in such a Case we must obey God rather than Men of what Rank, or Condition soever they be. It is not

D

our

our Business to bring Death upon ourselves, but to receive it patiently, when God permits, or is justly inflicted by others ; for our Life is God's, and not ours : and therefore we have but the Use, and not the Property of it.

Lead him with you to the Church. Lead her to the great Chamber. Bring them with you. Restore them, as soon as may be, to them they belong to.

He promiseth him, that's, (*to him*). He tells her, that's, (*to her*). He promises them more than he will keep. Ask them, how they do at Home. No Man can be truly happy, who is not every Hour of his Life prepared for the worst that can befall him. When *Perseus* went to destroy *Medusa*, three of the Princes presented him with Arms and Gifts: *Mercury* gave him Wings to his Feet, *Pluto* a Helmet, *Pallas* a Shield, and a Looking-Glass.

Rule 3. *Me, thee, him, her, them*, after a Preposition, are rendred by *moi, toi, lui, elle, eux, orelles*, according to their Gender.

EXAMPLES.

Come with me. I'll go after thee. Walk before him. Don't pass before her. Will you please that I go with them? *Pluto* caught up *Proserpina*, as she was gathering Flowers in the Meadows of *Sicily*, and carried her away with him in his Chariot to his dark and fright-

frightful Kingdom, situate in shady and rocky Mountains, called for that Reason *Hell* by the Poets in comparison of his Brother *Jupiter's* Kingdom, called Heaven by them, because situated in a fine and most delightful Plain ; and their Brother *Neptune* was called the God of the Sea, that's the most powerful King on the Sea ; because his Dominions extended themselves along the Sea-Coasts ; his Ships and Boats were called in a metaphorical Sense, his Chariot, and the Winds that drove them, his Sea-Horses. *Orpheus* was so skilful in playing upon the Harp, that he drew the Trees after him, and made the very Stones come, and place themselves in an orderly and decent Fashion about him. But observe that by the Trees is meant Men that were well and walk't ; and by the Stones, sick and infirm People, that can't stir or walk ; and consequently are like Stones in comparison of the others by reason of their Heaviness and wanting to be carried. *Antigonus's* Soldiers being angry, because he had made them encamp in a very incommodious Place, some of them spake very saucily of him within an Officer's Tent, not thinking he was behind them ; but *Antigonus* who overheard them, contented himself with taking up the Curtain of the Tent with a Stick, and telling them, if ye do not go further off to rail at me, I'll make you repent of it.

Rule 4. He, she, they, him, her, them, before
D 2 the

the *English* Relative, who, that, are render'd in *French* by celui, celle, ceux, celles.

EXAMPLES.

He that shall do Good upon Earth, shall be rewarded in Heaven. She that shall do her Duty, shall be loved of her Mother. She who shall play the Fool, shall be chastised. They that give themselves to inordinate Pleasures in this World, expose themselves to be deprived for ever of the Pleasures of Heaven. They that shall say better their Lessons, shall have a Prize. They that shall not have done their Task before Noon, shall be reprimanded. He is truly wise, who lives in Righteousness. I speak of him who was chosen a Member of Parliament for that Town. I don't see her whom you spake to me of. Don't converse with them that lead a lewd Life. Do well, and you shall be well spoken of, if not by your Enemies, or them who envy your Learning, (and that oftentimes out of Interest), yet by them who know you and are impartial. Every one loves, or pretend to love him whose Liberality is so well known every where, that it hath procured him the Name of a bountiful Giver.

Rule. 5. If two *conjunctive* Pronouns of an oblique Case, and of the same Person meet together, the Pronoun of the *Accusative* is to be placed before the Pronoun of the *Dative*; but if they are of divers Persons,

the

the Pronoun of the *Nobler* Person is placed before the other. The first Person is Nobler than the second, and the 2d than the 3d. By an *oblique* Case is meant any Case but the Nominative.

E X A M P L E S.

There is no need to tell it him. 'Tho' you, or any Body else, would tell it them, I would not care much for it. I have a mind to lend 'em them; because they have often obliged me. If you promise it her, you must afterward keep your Word; else she won't let you be quier.

If you ask him his Boots to borrow, I believe he will lend them to you. We shall beg of him this Favour in vain; he will never grant it us. I never promised it you. You have never been asked them. *Agrippa Menenius* was by the *Romans* chosen Captain against the *Sabines*, and triumphed when the Commons of *Rome* rose in Mutiny against the Senators; because they were charged with Taxes and Services of War, and could not been quieted. He made a Speech unto them on this manner: The Limbs and Members of the Body conspired against the Belly and the Stomach, because they thought that they were idle, and therefore would give them no Food; but when they saw by that Means themselves began to waste and consume, they then perceived that they were

nourish'd by them, and so grew into Amity again : So is it, said he, with the Senate and People, they are as it were one Body, which Discord destroys, but Amity and Concord maintain.

Rule 6. The supplying Pronoun (*on*) *one, it, I, we, you, they, People* ; and the *Passive Voice* of an *English Verb*, are elegantly used, when one will speak in an indefinite manner, that's, when one won't determine in Particular the Person, or Doer of the Action.

EXAMPLES.

When one makes so many Ceremonys to accept of a Dinner, or of a Collation, it sometimes repents him of it. It is reported amongst other Things that the *Spanish Navy* hath been utterly destroy'd by the *English* near the Fare of *Messina*. I was told so; but I gave little Credit to it, before the News of it was confirmed. We will believe you no more, if you go on to bubble People with Tales and Lies. You are ask't often ; you must be a Man of great Business. They say the *Turks* have taken *Tauris* by Storm notwithstanding the great Number of the Garrison, and the vigorous Defence of the Besieged. People talk of a terrible Fleet to be fitted out to make a Descent in a certain Country that breathes but after the Blood of them that won't follow their Phaticism and Idolatry, thinking there is no

Sin

Sin in killing them : and that out of an erroneous Conscience, that hath been seduced through the false Principles, and captious Arguments of artificial Rhetorick and Theology. There is no Place wherein better Beef is eaten, and better Beer drunk, than in *England*.

Rule 7. (En) stands for of him, of her, of them, of it, at it, with it, some, from thence.

E X A M P L E S.

He is a conceited Fellow, don't speak to me of him. I have been told she was a virtuous and charitable Lady ; have you never heard of her ? If they were not so wicked, I would take Delight to go sometimes in their Company ; but I have been told so many evil Things of them ; that I fear to offend God in conversing with them. If you had seen those Pictures, you would be surprized at them ; you would say there is none in this World that can equal them in Beauty. Have you seen that Writing ? What d'ye think of it ? Don't you find it very fine and neat ? Indeed I wonder at it ; for there is but one year yet, since he wrote very indifferently. What Havock and Destruction did not *Cesar* and *Alexander* make in the World ; that they might gain to themselves the empty Title of Conquerors of it ! Give me that Money, you will lose it ; pardon me, Sir, I'll take more Care of it than

you think : What will you do with it? What the others do therewith. Truly you have fine Peaches there ; take some, and eat as many as you please. I am very thirsty, I would fain drink a Glass of Beer ; hold, here is Wine, take some ; but don't drink too much : that it may not hurt you. When was you at *Hampton-Court* ? I was there Yesterday, and I came back from thence this Morning.

Rule 8. Of it (being not a *Genitive* in *French*) to it, with it, therein, in it, in them, there, and thither, are express't in *French* by (y), especially in an *Answer*, but always to avoid the Repetition of the Nouns to which they are related.

EXAMPLES.

I have intreated you many times to think on my Business, but you have all along forgot it : Well I promise you I will think of it this Time without fail. Remember what I told you ; look to it, mind it : else you will lose by it. Don't trust to it. Give a little Wine to that Child, and put Water with it. God hath created Heaven and Earth, and all that is therein. You had little Reason to cry up so much that Work : I have found many Faults in it. When I examin'd the Books of *Popery*, that treat of Matters of Religion, I was so much surprized to find in them such a great Number

ber of substantial Errors, Superstitions, phanatick and impudent Tenets, that I could not imagine how Men had been such Fools as to give Credit to so many Deceits of *Clergymen*, against their own Reason, Eyes, and Understanding. When will you go to *Greenwich*? I am to go thither to Morrow. Do you go there by Land or by Water? I have been there once by Water; but I was so much crowded in the Boat, that I care no more for such Carriages. *Demetrius Phalerus* used to exhort *Ptolomeus* to make a Collection of Books about Civil and Military Politicks; because, said he, Kings will find in them those things which their Friends dare not to tell them. To which purpose *Alphonfus* King of *Arragon* said, Books are the Counsellors I like best: 'tis not either Fear, or Hope, that will hinder them from telling me what I ought to do.

Rule 9. *Mon, ton, son, my, thy, his, or her,* tho' *Masculine*, yet are used before Nouns of the *Feminine* Gender, beginning with a Vowel, or an h mute. By an h mute is mean't an h that is found in the *Latin* Word from which the *French* Word is derived; as *Honneur* of Honour.

E X A M P L E S.

It belongs not to you to mind my Business. Thou hast shewed so often thy Hypocrisy, that he dares no more trust thee,
think-

thinking thy Friendship is but feigned. You shall be better informed of the Fact, if you speak to his Landlady; for she knows all that is done in the House. His Love hath been the Cause of his Destruction. Your Ingratitude will debar you from the Good-Will and Esteem of every one. He bore his Prosperity moderately, and his Adversity bravely: which are Marks of an extraordinary Person. All his Army was destroy'd, and not one Man left alive to carry the News Home. The Emperor *Theodosius* committing his Sons to be instructed by the learned *Arsenius*, told them, Children, if you take Care to ennoble your Souls with Virtue and Knowledge, I will leave you my Crown with Pleasure; but if you neglect that, by slighting my Exhortation, or making no Account of my Instruction, I had rather see you lose my Empire, than hazard it in the Hands of those that are unfit to govern it: 'tis better ye should suffer the Loss of it, than occasion its Ruin. *Socrates* having for a long time endured his Wife's Brawling, went out of his House, and sat down before the Door, to rid himself of her Impertinence. That Woman enraged to find all her Scolding was not able to disturb his Tranquillity, flung a Chamber-Pot full upon his Head. Those that happened to see it, laughed at poor *Socrates*; but that Philosopher told them smiling, I thought indeed
after

after so much Thunder we should have some Rain.

Rule 10. These Pronouns, *le mien, le tien, le sien, le nôtre, le vôtre, le leur*, mine, thine, his or hers, ours, yours, theirs, are used in the *Masculine* Gender, and Singular Number; when the Noun to which they are referred is of the *Masculine* Gender and Singular Number: and in the *Feminine*, or Plural, when it is of the *Feminine*, or Plural.

E X A M P L E S.

Is that your Brother's Penknife, which he bought at the Fair? No, it is mine. How came you to take my Pen, knowing I wanted it? I thought not it was yours; because he said to me it was his, and I might make use of it. D'ye pretend that House is finer than ours? No, nor nigh to it; on the contrary, I think yours outdoeth theirs by much. Bring me those Cloaths, they are mine; you mistake greatly, the Tailor hath brought them just now for your Brother, and he told me they were his: no matter, let me see those fine Shirts; they are not yours, they are his. Whose Company do you love above any? Yours.

Rule. 11. The *English* absolute Pronouns, mine, thine, his, or hers, ours, yours, theirs, in the Question, *whose?* are rendred in *French* by the *Dative* of the Primitives that answer them, *viz.* à moi, à toi, à lui, à elle, à nous, à vous, à eux, à elles.

E X-

E X A M P L E S.

Whose is that Hat ? Mine. Whose is that Snuff-Box you took up ? His, hers. Whose is that House you and your Father live in ? Ours. D'ye know whose is that fine Country-House that lyeth on that Hill-lock ? Yours. Whose are those Meadows which extend themselves so far in Length and Breadth in that Plain ? Theirs.

Rule 12. The Relatives (*qui* and *que*) are used both for living and lifeless Things ; but the Genitive (*de qui*) the Dative (*à qui*) and the Interrogative (*qui*) that's, *qui* used interrogatively, serve for Persons only.

E X A M P L E S.

'Ye who spend much Labour in vain upon the gratifying unreasonable Desires, instead of laying up Treasures for Heaven, may be compared to the Sisters who were condemned to the filling of Tubs with Water, having Holes in them. How miserable is their Life that compass with great Labour what they possess with greater ? We who live here below, must expect to meet with Crosses and Misfortunes. Will you contend with me, said the sturdy *File* to the *Viper*, who am used to gnaw in pieces all manner of Iron ? The Snow that falls before Frost, preserves the Corn. The Rain that falls in the Month of *April* and *May* is good for the Fruits of the Earth.

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The City which is called *Venice*, is esteemed impregnable by many. Those celestial Globes which are called Stars, shine brightest by Night, when the Weather is serene, and there is no *Moon* Light. Fear makes us many times run into those Dangers, which our Prudence might have prevented. The Soldiers whom the King mustered to Day, are to march into *Flanders* the next Year.

God from whom we hope an eternal Life, to whom we are beholden for all that we possess, in whom and through whom we live, will one Day make the Wicked feel his Justice.

Who knocks at the Door? Who told it you? With whom will you have me to speak *French*? Whom d'ye want? Whom d'ye seek?

Rule 13. The *English* Relative (*that*) qui, que, is sometimes understood in *English*; but must be express'd in *French*.

EXAMPLES.

There is none except a Fool will sell his Inheritance, that his Father left him, for nothing. There is none except a very indigent Man, will sell his Inheritance at all; for an Estate that hath descended from Father to Son, ought to be transmitted to Posterity. There are two things make a Man's Heart ake; too much Labour, or continual Laziness.

There

There is nothing Prodigality loves so well as to spend lavishly the Fruits of the Predecessor's Industry. There is nothing a wise Man desires more than that his Children enriched by him, may bless him after his death. God performs the Promises he has made to Man. A Flatterer doth not love the Man he flatters, but his Purse, his Gifts, and the Benefits he hopes to receive from him.

Rule 14. (*What*) substantively and interrogatively used, being a Nominative or Accusative, is express't by (*que*) ; being a Genitive, Ablative, or Dative, by (*de quoi* and *à quoi*) ; being not interrogative by (*ce qui*) for the Nominative, and (*ce que*) for the Accusative ; and lastly by (*quoi*) in an Answer, or before a Comparative : but Adjectively used, it is express't by (*quel*).

EXAMPLES.

What is it ? What d'ye say ? What's the matter ? What d'ye look for ? What is that is high as a Cock of Hay, bitter like Soot, and sweet as Honey ? Of what d'ye speak ? What d'ye think on ?

What grieves me most, is that you won't confess the Truth. It is an Error we easily fall into to believe what pleases us, will in like Manner and Degree be acceptable to all. *Dionysius* the Tyrant ask't *Aristippus*, what made Philosophers make their Court to rich Men, and rich Men never visit Philosophers ?

Be-

Because, answered he, Philosophers know their own Want, but rich Men are not sensible of theirs. *Simones* being ask't, Which was most to be desired, either Riches, or Wisdom? That, said he, is a hard Question to resolve; for I see a great many Wise Men make their Court to the Rich; because he hath all who hath Riches: whereas he that hath Wisdom will lose it, if he continues in Poverty and Oppression: which is confirmed by *Solomon*, who says that *Oppression makes the wise Man mad*.

What you have heard is very true. I don't care for what you say. Men are generally apt to admire what they don't comprehend. Courtship and Flattery have effected what Threats and Blows never could. If you shou'd understand what you now enjoy, you would esteem yourself very happy, and you would not be so extravagant in your Expences.

Is it not true? What? Have you said so? What? Have you observed that? What? What more glorious and honourable than to fight for the Defence of one's own Country and of the true Religion.

What Fellow is there before our Door at this time of the Night? I don't like his Look. What Advantage is there in the Life, if one don't make a good use of it to work his Salvation? Nay rather, what Labour and Trouble is there not in it in relation to most Men? Is it not then a great piece of Folly to neglect

lest so precious Moments, and thereby to expose one's self to forfeit an eternal Happiness?

Of what Crime is he convicted? What Books have you bought? What Ladys have you met? With what Gentlewomen did you walk this Morning? What Creature is that which after its Birth goes upon four Feet, next upon two, and lastly upon three? M.

Rule 15. (*Which*) Adjectively used, that's, joined to a Substantive, is rendred in *French* by (*quel*); but standing Substantively, by (*le quel*).

E X A M P L E S.

Which is the best? Which is your Opinion thereupon? What Soldiers are to be shot to Day, and what have they done? I know not on which side I may turn? Which way shall we go about it?

Which of the two will you please to have? Here are three fine golden Watches; which of the three do you advise me to take? *Aristippus* begged a Favour of King *Dionysius* for one of his Friends, and not being able to obtain it, he cast himself at his Feet with design to embrace his Knees; (for it was the Posture in which the Tyrant loved to see his Supplicants): some body reproaching him with his Cringing, as unworthy of a Philosopher, he pleasantly answer'd, You ought not to lay the Blame upon me, but upon King *Dionysius*, who carries his Ears at his Feet.

Faet. The same *Dionysius*, King of *Sicily*, caused the Statue of *Jupiter Olympius* to be stripp't of a Cloak of massy Gold, worth about 50000 Crowns; instead of which he gave him one of Wool, saying, This Cloak is too cold in Winter, and too heavy in Summer, we must take care of *Jupiter*: this Woollen one will fit him much better.

Rule 16. *Aucun, nul, pas-un, and personne*, are used in the *Singular* only: But they will have the *Negative (ne)* after them, when they are the *Nominative* to the Verb: and before them, when they are the Case of it.

EXAMPLES.

The Crime he is accused of, is so great, that none of his Relations will meddle with his Business. None of the Company had so little Respect for him, as you. I am very much surprized that No body is come yet; for it is already late. Not one shewed it me; I found it out my self. I promise you, I'll tell it No-body. He is not found in any Place. If you behave yourself so, you will find no Man that will bail you. I cannot possibly love any of these Women; because they are too bold, and too impudent: Modesty and Goodness are the two Qualitys in a Woman, that can get a good Man's Heart. I am a Negro, tho' born in the Northern Country, and die like a Mar-

E

tyr

tyr for my Merit, not for my Crime ; with mangled Limbs and without any Arm, or Eye to see, I fly from my Native Country, tho' I am not safe in my Flight ; after I have been a good while trembling thro' Storms, Waves, and Seas, I seek for Aid in Men's Houses, and wheresoever I go, I brew, I bake, and do all Drudgery : yet neither my Merit, nor my exiled State, can move Men's Pity, or screen me from their Hatred : I lye imprison'd in a dark Dungeon, and then, like *Bajazet*, I die in an Iron Cage. C.



C H A P. V.

Of Verbs.

Rule 1. **T**HESSE *Conjunctions*, afinque, à Dieu ne plaise que, Dieu veuille que, plut-à Dieu que, avant que, devant que, auparavant que, au cas que, or en cas que, bien loin que, quoique, quand même, jusqu'a ce que, pourvu que, sans que, si ce n'est que, soitque, supposez que, excepté que, à moins que, de crainte que, ou de peur que, govern the *Conjunctive Mood* ; but the three last will have the Negative (*ne*) after them.

E X.

E X A M P L E S.

God sends War, Pestilence, Famine, and other Scourges of his incensed Justice, that Men repent. I will take care for it; that I may be in perpetual Peace. God forbid I should have such a Thought. God grant you may prosper in all your Designs. My Mistress bad me intreat you, that you would come to her. Before you undertake any Thing, consider well, whether you are able to bring it about. In case it happens so, you shall have your share of the Booty. A Discourse is so far from being enervated by figurative Expressions, that without them it cannot be but languishing. Altho' you be one of the Richest of the Town; yet you shall never obtain any of the first Posts of the State: because you neither have the Merit, nor the Birth, suitable thereto.

Tho' you should have all the Riches of *Cresus*, they could not make you perfectly happy.

Don't stir till we come. I am resolved to stay at Home, till he be come. I shall not be quiet, till I have effected what I promised you. Lay what Burden you please upon my Estate; I'll bear it, provided you lay none upon my Conscience; for no body hath Right upon another's Conscience but God. If I yet seem to any one to have been somewhat sluggish, I matter it not, so I seem not so

to you. They protested that they would refuse no **Danger**, so be that Province might be restored by them to *Cesar*. You neither want our Company, nor our Help, for that Matter; you can do it without our going thither. Whether you be Rich, or Poor, you shall have Justice done to you.

For I say unto you, except that your Righteousness exceed the Righteousness of the *Scribes* and *Pharisees*, ye shall in no case enter into the Kingdom of Heaven. Unless you flatter them, you won't succeed. Pay him the soonest you can, lest he should put you in Trouble.

Before I was exposed to sight of Day, within the Bowels of a living Being I lay; yet still my Mother could not bring me forth; till that her Death and opening gave me Birth; from hence a Change in State and Form I knew, and in my Shape was altogether new: At length, tho' innocent, I was hanged, and then sent to a Funeral Pile, where without Pity I perished in the Flame.
C.

Rule 2. The Conjunction (*que*) after the Verbs attendre, apprehender, avoir peur, craindre, commander, défendre, désirer, prier, douter, empêcher, être fâché, faire en sorte, ordonner, persuader, prendre garde, promettre, prétendre, souhaiter, se soucier, and vouloir; will have the *Conjunctive* Mood.

E X A M P L E S.

Stay till he come. I fear much that my Father will not arrive to Day. The Nations of this World are come to that pass of Wickedness, that the Earth is like to Hell, and many Men have degenerated into Devils ; Wickedness and Idolatry have overspread the greatest Part of the World ; there is Profession enough every where, but little true Religion. True Christians are hated ; some that call themselves the Servants of God, and are accounted honest Men, bear Hearts full of all Hatred, Envy, and Malice, against others ; pious Frauds, Ignorance, Licentiousness, Contentions, divide almost the whole World amongst them ; neither do they care much for repenting thereof, or amending themselves : therefore I am afraid there will be very few that shall go to Heaven. I don't doubt but the Letters that you receive now and then from your Parents, are agreeable to you. Take heed you be not deceived yourself. Pray ye that your Flight be not in the Winter, nor on the Sabbath-day ; for then shall be great Tribulation, such as was not since the Beginning of the World to this Time, nor ever shall be. I will have you to do your Duty, and never be wanting to it : else I know what I have to do.

Rule 3. The *English* Participle in (*ing*) having before it one of these *Prepositions*, after, at, by, by much, for, for want of, from,

in, of, instead of, with, without, is express'd in *French* by the Present of the *Infinitive* Mood ; or by its *Preterpluperfect*, if it hath a Preter Participle after it.

EXAMPLES.

However negligent in Writing I may seem to you to have been, you will not find easily one so quick at Writing as I am. I have some Senses, but as for Hearing or Sight, I have none ; this also I tell that I have no Smell, yet a Taste to me none will deny ; indeed and good Truth I had never a Mouth to take in my Nourishment by ; yet I love good Liquor, because I prove good for nothing when I am dry ; I advance from one Place to another without Legs or Wings. I am very much loved by most to my great Cost. Love only it is that's my Ruin ; I am free from my Foes, and should ever be safe, were not my Friends the sad Cause of m'undoing ; even Ladys are glad to see me naked : nay every one that loves me is striving to strip me ; 'tis plain, when alive, I sensibly thrive, and they like well also to see me alive. O.

There are some that are too pert at censuring others, where they would not be censured themselves ; and nothing sheweth their Weakness more, than to be sharp-sighted at spying other Men's Faults, and to be purblind about their own. Virtue is taught to
Men

Men by instructing and persuading; not by Threats and Violence. Live sparingly; Wealth is increased by sparing wisely, and diminished by spending foolishly. By Singing you will learn to sing, and by Praying to pray. By reading you will become a full and copious Man, by meditating a profound Man, and by discoursing a clear, distinct, and useful Man. By much Writing and taking Pains, one becomes a Writing-master. The Soil of *Sicily* is generally qualify'd for generating and feeding of Fire, being full in some Places with Sulphur and Bitumen: which is the true Cause why Mount *Etna* hath continued burning for so many Ages.

If you require a Reward for beating others; much more ought I to require one for having been beaten. While the *Athenians* with more eagerness than success carried on the War in *Sicily*, *Alcibiades* one of their Generals, who had been the greatest Promoter of it, was in his absence accused at *Athens* for having revealed the Mysterys of *Ceres*: which pretended sacred Rites preserved their Veneration by nothing so much as their being concealed. For want of behaving one's self well, one is sometimes reprimanded. The Providence of God keeps us from perishing; the Power of God assists us in acting those Things which please him, and his Grace hinders us from sinning.

Idle Scholars are easily discouraged from studying, and deter others from continuing their Studys ; but the diligent hearken not to their Temptation, knowing it is better to displease idle Play-fellows, than God, or their Parents. In eating observe the Rules of Temperance, in drinking, those of Sobriety; for Intemperance kills more than Sword. Should you not be ashamed to spend so much Time in dressing and combing you ?

Almost all Men complain, as if they were weary of living in this World ; yet scrape up Wealth, as if they mean't to live two Hundred Years ; nor would any of that Age be sorry, if they should live so long. I don't know there is so great a Cause of any going to *Paris* for Education, when one may be brought up at least as gentilely at *London*, unless he be a *Papist*. The Means of speaking well is joined with Writing. Covetous Men know as well as others, the Troubles of great Estates; yet the Love of having much urges 'em still to get more. *Bacchus* being but a Youth, invented and taught the Art of planting and dressing Vines. I remain for a while a useless Mass after my being drawn from the Womb of your Grandmother ; then by Artists exactly skilled, I am endued with a Shape having neither beginning nor end ; and when compleatly finished, I am filled with vital Flesh and Blood, and become so strong, that you'll vainly

vainly try to loose the Knot I bind : finally, tho' I am graced with numerous Eyes, I cannot view an Object. R.

Some are so foolish as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer : which is uncivil as well as silly. You need not urge me to go any further, I am fully resolved to stay here, for I am weary with walking. When one goes away without bidding Farewel to them at Home, 'tis a sign he is not well pleased with them. Nature knows how to mourn without our teaching.

Alexander the Great, after his having subdued *Asia*, thought on acquiring to himself Divine Honours ; wherefore he would make himself go for a God, that's a Male Saint favoured with the Grace of God, by reason of his wonderful Prosperity : tho' it was allow'd to no Man but after his Death. The last Week the Court received two Couriers from *Italy*, which they sent back after their having held several Councils.

Rule 4. The simple *Preter Tense* of the Indicative of the Verb (*to be*) having an *English* Participle in (*ing*) after him ; or any of these Adverbs of Time, (at *that Time*, or *then*) alors, joined to him, or understood, is rendred in *French* by the *Preterimperfect Tense* of the Indicative Mood ; as well as the *Simple Preter Perfect* of any other *English* Verb, having such *Adverbs* joined to him, or understood.

E X-

E X A M P L E S.

I was rising when he called me up. Excellent *Apelles* was daily drawing some excellent Pictures with wonderful Art ; no Day passed without a Line. They were at that time in *Italy*. It was then very dangerous to pass through *Germany* ; because the *French Army* had advanced as far as *Ulm* in *Bavaria*, and People expected every Minute to hear of a Battle. I thought them to be more honest Men than they were ; but it is their Hypocrisy deceived me. I met lately young Folks quarrelling with one another ; I did what I could to make them agree together, or at least to pacify them : but it was all in vain. Idolatry hath been invented by the *Heathenish* Rulers, to ruin Sadducianism ; tho' Evil must not be done that Good should come from it, as says *Paul*, and it ought to be ruined by lawful and not by unlawful Ways and Deceits ; which is, perhaps also, the reason why *Popery* maintains it.

But with the Leave of Sadducian Superiors, tho' it is lawful for Rulers, either Temporal or Spiritual, that are both but one by reason of their temporal Interest and carnal Tyes, to make Civil Laws to govern People in relation to their temporal Happiness, or rather to the temporal Happiness of Superiors, it is not lawful for them for all that to make Religions to govern them with

re-

respect to their spiritual Happiness, without a special Order of God, the Religion of God given to all Men and printed in their Hearts, being sufficient to work their Salvation; and one Saviour, as God, being likewise sufficient without any new contrived Saviour, as *Photius* and *Mahomet*: much less to add to it chimerical, vain, and superstitious Practices and Believes, which none of them follows, nor believes in reality.

Besides, the *Heathens* consider'd also, that by Idolatry, that bewitches Man's Wit and Understanding, they kept Youth and the People in their Duty, by encouraging them to imitate the Virtues of their Gods and Goddeses, called by the Papists Male and Female Saints, in order to obtain an immortal Glory upon Earth by having their Statues set up in Churches, honoured and served, and to enjoy an eternal Happiness in Heaven, as they; so they would excel in the Practice of Justice and Charity, and other heroick and praise-worthy Actions that their Gods and Goddeses had done during their mortal Life upon Earth before their Death, for the Defence of the State and Religion established by them, and for the temporal and spiritual Prosperity of their Subjects, or else of their Relation and Country, if they were not Kings, according to the Belief of their little Brain. Neither must any one so much

much wonder at the Name of God and Goddesses given by them to their greatest and worthiest Men and Women; for it was their Opinion, tho' erroneous, that as the Sons and Daughters of a King are called Kings and Queens, as their Father, when they enjoy his terrestrial Crown, and not before; so also the Sons and Daughters of God, having been his true Children upon Earth, and not unnatural, as the Wicked, might be called God by the Name of their Father, when in possession of his heavenly Crown and eternal Happiness, thinking not only to honour the maker of Heaven and Earth, by honouring his Children with his Name, and thereby distinguishing them from the Rebellious and Wicked ones, called now the Children of the Devil, and then of the evil Spirit of Man, which is the true Cause of all Sin: but also that it should be Lying to call them Mortals, like the rest of Mankind, seeing they were no more subject to Death, or to any other Pain, Evil, Sickness, or Infirmary of Humane Nature; but fully happy, and even infinitely, as to the Time, tho' not independently: and in all these and other respects were called Gods and Goddesses, but not as to the Substance and Nature of God, owning they had been Infants, got Children, and were dead, like other Men; knowing moreover, that the Maker of Heaven and Earth was the only true God: which *Paul*

don't

don't deny, when he says, that which may be known of God, was manifest in them, God having shewed it to them; adding, that the invisible Things of God from the Creation of the World were clearly seen, being understood by the Things that were made, even his eternal Power and Godhead; so that they were without Excuse; because when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, as well as the Papists: as it may be gathered from other Places wherein he speaks against the Popish phanatical Tenets.

King *Pyrrhus* taking notice that his Son used his Subjects with too much Pride and Severity, rebuked him in these words: I perceive well enough, my Son, by your haughty way of proceeding, you know not the Royal Dignity is but an honourable Slavery. As one was shewing *Diogenes* the Vows hung up in one of the Temples of the false Gods, by such as had escaped the Dangers of the War, the Sea, and Sicknes: that Philosopher ridiculing their Superstition, answer'd, there would be a much greater Number of them, if those that were perished in those Dangers, had sent their Presents instead of those that had escaped them.

Rule 5. The Simple *Preter Perfect* of the Indicative Mood is used in *French*, when the
Time

Time of the past Action, or Suffering, is determined, or the *Doer* of it is dead: and the Compound *Præter Perfect*, when the Time of the Action, or Suffering, is not determined; or when one speaks of an Action done in the same Day; or else when it hath the *Preposition* (*since*) depuis, after it, or the *Conjunction* (*since that*) depuis que, before it.

EXAMPLES.

On Sunday last the Marquess *Deprié*, late Governour General of the *Austrian Netherlands* under Prince *Eugene*, set out with his whole Family for *Vienna*, with a Salvo of the Cannons of *Brussels* from the Ramparts, and under a Guard of an Officer and fifty Dragoons: so that his Excellency received the same Honour at his Departure from that Country, as he had when he came to take Possession of the Administration. I saw him Yesterday passing near your House, as he was going to the Royal Exchange. The Duke of *Marlborough* with an Army of 60000 Men, attack't the *French* General who had 100000 Men, having joined the Troops of *Bavaria*. After *Julius Cesar* the Emperor had conquered *Britain*, he built a Tower at *London*, the chief City of the Country; but he continued not at *London*, but appointed Rulers in his stead, and then he returned from *London* to *Italy*.

I have often endeavour'd to bring them again to their Duty for their spiritual Advantage; but all that signify'd nothing. I forgot this Morning to carry your Letter to the Penny-Post.

They have not given over gathering together since his arrival. *England* hath been prosperous ever since King *George* began to reign.

Rule 6. The 2d *Preterpluperfect* Tense of the Indicative Mood, is used in *French*; when the *English Preterpluperfect* hath before him one of these Conjunctions, *when, as soon as, no sooner, after.*

EXAMPLES.

He charged them to stand with their Pikes stuck down, and when the Enemy was come to Hand-strokes, to rise up together, and with all their Force do their Business with the Sword. When he had been told of the death of your Daughter, he could do nothing for a long time but weep. When we had heard that Peace was made, we resolved to continue our Journey. As soon as he had got in, he drew his Sword. As soon as we were gone out of the Ship, he did what he could to have his Cousin come forthwith to him. She had no sooner read her Mother's Letter, but she returned her presently an Answer. After *Philip* had given us Yesterday a Visit, he presently set for-

forward towards *Paris*. After we were got to the *Black Sea*, the *Ister* was frozen three times. When *Cesar Augustus* had heard that *Alexander* the Great having conquer'd the best Part of the World, was at a loss how to spend the remainder of his Days, he was surprized at such a Thought; Why, said he, did not *Alexander* know, that the well-governing a conquered State, is a more important Employment, than the making of new Conquests?

Rule 7. The *English* Compound *Preterperfect* Tense of the *Indicative* Mood, having the *Conjunction* (when, or as soon as) before him, is rendred in *French* by the Future of the *Conjunctive* Mood.

EXAMPLES.

Be perswaded I'll dispatch your Business, when I have done mine; thus I desire you to have a little Patience: else I'll forsake all, if you trouble me any more. I won't fail to labour about your Business, as soon as I am come back again from the Country: All would have been already done and transacted, but I had a Suit in Law of the utmost Consequence that took up all my Time. When you have written that Letter, come to me; I'll give you a Book to translate out of the *Latin* into *French*, for which you shall be well paid: but pray, be faithful in translating it; don't swerve from the Sense: but

on the contrary give to the *Latin* Expressions all the Force they can have in *French*; be eloquent in every Place, and follow the Neatness and Sublimity of the Style.

Rule 8. A Verb Active governs an Accusative Case.

E X A M P L E S.

The Sound of a Trumpet rouseth the Spirit and provokes Courage. When they were to contend in the *Olympick* Games, they stripp't themselves naked, and anointed their Bodys with Ointments. Every Man that hath any spark of Generosity in himself, is desirous of Fame. They neglect and proudly overlook the Modest and Harmless; but countenance the Audacious, tho' guilty of most abominable Crimes. Nothing but Moderation, and Greatness of Mind can make either a prosperous or an adverse Fortune, easy to us. I wish I could but utter a Song worthy of you, and have a good and sweet Voice, I would make no difficulty to sing. The proud Man overlooks all other Men, as if they were not worthy of the least Respect from him. The Poor have great reason to be contented with the shortness of Life; because they have no Temptation to wish it longer. *Vulcan* begot me, and *Minerva* taught me; Nature is my Mother, but Craft nourisheth me Year by Year; Fire gives me Life, and produces my
F Strength:

Strength ; Anger, Wrath, Waste, and Noise, are my dear Children : Guess, Friend, what I am, and how I am wrought ; I am a Monster of Sea, of Land, and of elsewhere : know me, and use me, I may defend you : but, if I am your Enemy, I may end your Life. G. If there was one or two permanent and perpetual Miracles in the *Christian* Religion, as for Example : If the Bible could not be burn't, tho' thrown into the Fire, nor could sink into the Water, or be torn by any body ; but on the contrary, that his Arm should fall off down from his Body, who would attempt to tear it ? Or else, if the Wicked after his death should be taken up into the Air, a little higher than his House, or Lodging ; and there be punished according to his Desert, by an invisible Agent in the sight of all the People, and then should fall on the Ground, and be reduced to Ashes by a visible and miraculous Fire : and the Righteous on the contrary after his Death should go up to Heaven, not by Night, nor without Witness, or very early in the Morning, when it is yet dark, and no body is up ; but by Day, full of Life and glorious in the sight of such as would come to see with their own Eyes the Truth thereof ; or else that he should go alive into Heaven without any previous Death in the sight of all ; (which Miracles are not harder, nor more impossible with God, than those

those that are preached in the Pulpits and Churches of all Religions) I say, any one of these certain and undoubted Miracles would convince better the Infidels of the Truth of the Christian Religion, than any Spiritual Romance, or Miracle, invented, or admitted by the Ruling Party, to prove Religions, or their Inventions to govern the People and form a Party, in order to defend the Country, and consequently the Estates and Grandeur of Superiors: Nay, the Wicked should be utterly convicted of the Existence of a Paradise after this Life; and doubting no more of the Punishment that attends them after their Death, would not be such Fools as to swerve from Justice and Charity, by wronging their Neighbour, but would all live as honest People, very few excepted.

Rule 9. A Verb *Passive* governs a Genitive; except when it signifies a bodily Action: for then it governs an *Accusative* with the *Preposition* (*par*).

EXAMPLES.

The Good and the Just are loved of God, but the Wicked and Unjust are hated by him. The *Turks* are hated by the *Christians*, and the *Christians* by the *Turks*. They that thrive are envy'd by the Wicked, but the Poor are envy'd by No-body.

Jupiter was painted by the *Heathens* with a Thunder-bolt in his Hands, to strike an

Awe into Men from daring to offend him who stands always ready armed with Vengeance against such as provoke him. The two Soldiers who went away lately from their Colours, have been apprehended this Morning by three Officers. As he went out from his Country-House very early in the Morning, he was assaulted by three Foot-Pads, and strip't of all that he had about him. A Leader of revolted Slaves was taken in Fight with many of his Party by the General of a *Roman* Army; who asked him, what Treatment he thought he and his Companions deserved? The same, said he, which brave Men deserve who think themselves worthy of Liberty. Which Answer so pleased the General, that he pardoned them, and employ'd them in his Troops.

Rule 10. Verbs of giving, attributing, acquiring, promising, taking from, teaching, and asking, govern a Dative of the Person, and an Accusative of the Thing. X

EXAMPLES.

The Seamen being come to our Help to save us, there was one in our Company, who was very generous to them; they gave him a thousand Blessings. If you don't lend me your Penknife, remember that when you shall want any thing that I have, I will return you the like. He got himself much Glory in that Battle. Men will be forgiv-

ven of God, but they won't forgive others their Faults. Care must be taken that, whilst we do good to some, we do not harm others. Absent Friends impart many Greetings to each other by Messengers of Letters. *Apollo* is said to have promised to *Cassandra* the Gift of Prophecying; but that afterwards being rejected by her in his Suit, he annexed this Penalty to his Promise, that she should ever foretell the Truth, but never be believed. It is according to Prudence as well as Nature, to pay that Honour to your Parents, that you expect your Children should pay to you. You must take from no Man what belongs to him. If you will be away from the School for some Days, you must ask Leave from the Master. If you'll be forgiven, ask his Pardon. One wants a great deal of Patience, when one teaches Youth *Latin*, or any other Tongue.

What d'ye say of *Mr. Le Grand*? Who used to say that, when there was strong Reasons on either side, then one might in Conscience believe what one pleased; because, said he, a doubtful Law obliges not in Conscience; but the Law is doubtful, when it is obscure, and Controversy is a sign of its obscurity: therefore, &c. He proved his first Proposition by a Comparison, saying, that when a Father commands any thing to his Child, he commands him in a clear manner; so that he understands what

he bids him ; and that God, who is our Father, wanted neither Goodness, nor Knowledge, to command to his Children in a plain manner, what he will have them to believe, or to do ; or else that at least he would make Signs from Heaven throughout all the Earth, seeing all is in Controversy ; and declare that the Thing is so, and that such a Religion is the true one, to make Confusion and Seduction cease : since he is infinitely Good, and that costs him nothing, being infinitely Mighty. I answer thereto, that one must stick to the Truth spoken in spite of Orators and Pulpit-chatterers, brought up in false Principles and lying Subtiltys in Schools and Universitys, who live out of that Trade, and dare not contradict the introduced and stated Falsehood ; unless they will have their Bread quickly cut off, and even their Life, by the ruling Party, and other interested Superiors, who fear lest their earthly Kingdom should thereby fall down, or their exceeding yearly Rent diminished. Neither can any private Person that is not, or hath not been of their Trade, resist, or be a Match to their artificial Theology and Rhetorick ; for even as a Man 25 Years old is stronger and overcomes a Man 7 Years old, so also the Mind of them who have bestow'd their Youth in minding and studying lying Subtiltys, is stronger, and overcomes the Mind of the others who have
minded

mind only their mechanical or liberal Art, and Profession, unless they will be Men, by putting off the Prejudices of Education, and of the Religion in which they have been brought up; remembering moreover, that if the carnal Mother lies and deceives her Children for her temporal Interest; how much more will the Spiritual, that is no relation to us, deceive us for the same Motive: to which may be added, that *Solomon* tells plainly, that Men are Liars and deceitful. What can you then ground upon their Word?

Rule 11. Verbs signifying the *Affection*, or *Passion* of the Soul; and also Verbs of *remembering*, with these, to *enjoy*, to *use*, to *live with*, to *feed upon*, and to *die*, govern in *French* the Genitive Case.

EXAMPLES.

He that judges but by the outward Appearance, envys the Men that are miserable in all their great Pomp and State; and pitieth them who are happy in their obscurity. They that fear God have compassion on the Miserable. Evil Men are glad of what is present; but Good Men rejoice for what is to come. Parents provide their Children with all that is necessary for them. We ought never to alarm ourselves for any other Loss but that of the Love of God. Every one wonder'd at his Doctrine. Don't fret yourself for the Misfortune that is be-

fallen you, God can help you another way: further, such a Grief may cast you into a Sickness: thus of one Evil you shall make two. Your Goodness teaches you to forget the many Obligations you have laid upon me, which I ought always to remember.

Every one is glad to enjoy the fruit of his Labour. Use the Gifts of God with Thankfulness: but take heed you abuse not the Giver of them by Intemperance. He lives with a thin Diet, that is fed with empty Promises. A Plough-man feeds as heartily on Brown Bread and Cheese, as an unemploy'd Man on White Bread and Flesh. Many desire to die the Death of the Righteous, who are not willing to live like the Righteous.

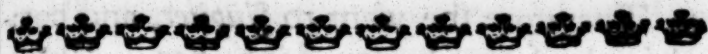
Rule 12. (*Will*) sometimes is not a sign of the *Future* of the Indicative, as *may, might, should, would, could*, sometimes are no sign neither of the *Conjunctive* Mood; and then they must be express't in *French* by a distinct Verb: and that is, when the seeming Signs betoken something of *Duty, Lawfulness, or Earnestness* of Desire, when they have an *Emphasis* in them. Otherwise, when they intimate nothing *Emphatical*, they are only Signs of particular Tenses of the Indicative and *Conjunctive* Mood, and (*will*) of the *Future* of the Indicative.

E X A M P L E S.

She begs of you to come to-morrow ; because she will speak a Word with you. Scholars may play, when the Master hath given them Leave ; but without Leave they may not loiter one Hour. Idle Boys would fain escape doing their Duty ; they would rejoice, if they might play whole Weeks. Children should willingly obey their Parents, but for the most part they are rebellious. Obedience is a lovely Sacrifice in the sight of God, whom all should study to please. If Children should govern themselves, to what Misery would they bring themselves ? Yet they are seldom content with the most favourable Government. They have a desire either to change, or to be quite left to their own Will. Their unripe Reason is like *Phaeton's* Pride, who would govern his Father's Chariot ; which was beyond his Strength. If I would go thither, there's no body could hinder me. As the Earth brings forth the Fruit of any Seed sown in it, either bad, or good ; so also Man's Heart brings forth the Fruit of any Doctrine, or Religion, sown in it, and preaches accordingly by reason of Credulity, and temporal Interest his darling Sin, till he finds out, when old, it was all false he chattered in the Pulpit, being young ; if you except the Doctrine of the Existence of God,

of

of Justice, and Charity, Paradise, and eternal Death : which is the Product of the Religion of God written with his own Finger in the Heart of all Men ; which Doctrine, called also the natural and eternal Religion, they mix in their Sermons with the Inventions of Men ; and is the Cause why every Religion is liked, and believed true, by them that are brought up in it ; but out of Policy will never own the Falsehood of their Religion ; because there is no liberty for speaking or demonstrating such a Truth, one's Character is quickly ruin'd with Slandering by the ruling Societys, one's Bread cut off, and then Death comes next one way or other. Some *Roman* Judges sitting upon *Clodius's* Tryal, demanded a Guard, that they might be free, as they pretended, to pass the Sentence upon his Crime, and they would end the Matter impartially ; which was granted them : however they acquitted him, tho' he deserved to be condemned. Which made *Catulus*, speaking to the Judges say, Were you afraid the Bribe *Clodius* had given you should be taken away from you ?



CH A P. VI.

Of Participles.

Rule 1. **T**HE *English* Participle in (*ing*), having before him any Tense of the Verb (*to be*), is express't in *French* by its Verb only.

EXAMPLES.

Man that is ever shifting and changing, is not in truth so weary of his Condition as of himself. A diligent Boy is always learning, not only while the Master is instructing, but also while other Boys are playing; he reads Books which promote his Learning, or reads over again that which he learned in the School; he only now and then useth moderate Recreation, because it is necessary for his Health, and makes to the sharpening of his Wit. I have observed that whilst I lived at their House, he was always studying one thing, or other, in the Morning. The Goddess *Ceres* *Saturn's* Daughter, missing her Daughter, and not knowing what was become of her, sought her all the World over. At length as she was coming back from her Travels, she heard that her Daughter

ter had been carry'd away by the God *Pluto*. Therefore she went to *Jupiter*, and complained of the Injury done her. *Jupiter* granted her, that she might go into *Hell* to her and to *Pluto*, and she should return back from thence upon Condition she would taste nothing in *Hell*, whilst she should be there. But, because she had eaten some of a Pomegranate, contrary to his Command, as she walk't in *Pluto's* Orchard, she lost both his Favour, Priviledges, and promised Happiness, as *Adam* did for having eaten the forbidden Fruit: yet with this difference, that she only was punish'd for it, as being the only guilty; whereas not only *Adam*, but also all his innocent Offspring was punished for his Disobedience, related in the Books of the *Christian* Religion.

Those that make not a good use of Time in the Beginning of their Lives, will be perpetually lamenting their Folly afterwards; they will be hourly condemning themselves, and saying, Oh! at what Price would I willingly purchase Time past? Many a time the Wicked which are commonly hypocritical, especially when Members of a Cabal, hate a Man for doing that very thing which he's obliged in Conscience to do, and for which he should be condemned, if he did not do it. *Zeno* the Humourist being a Trader, was told upon a Day, that the Ship in which he had ventured his whole Estate, after

after having been beaten by a great Storm, perished at last, as she was coming into Harbour. But he was so far from being concerned at this sad News, that he said with a serene Countenance, I thank thee, Destiny, for taking me from Merchandize, which is a mean and painful Employment, and bringing me back to Philosophy, which is a noble and wholesom Exercise.

Rule 2. The *Present Participle* in (*ant*), is unchangeable, and consequently of all Gender and Number. It is commonly joined to a *Nominative Case*, or is related to it.

EXAMPLES.

The King having Compassion on the Poor, that swarm and perish in the Streets of *London*, hath ordered and permitted the Church-Wardens to build Work-Houses in each Parish, with the Money they raise of every House-keeper for such as can work, and Hospitals for them that can't. The Arch-Dutchess being at *Brussels*, received all the Honour she might expect of a loyal and faithful People. The Papists destroy'd then in *France* all the *French* Protestants, killing, massacring them, and burning their Churches. Trusting your Honesty, and mistrusting my own Memory, I leave the whole Business wholly to be decided by you. Having God for your Guide, obey his Conduct whithersoever he be about to lead you. Confess to
God

God your Faults, asking him Pardon, and he will forgive you, if you have a sincere desire to mend. Putting another in mind of his Duty, so do it as not forgetting your own. Some defending the Walls with Darts, others pelting the Enemy with Stones, kept the Town from being taken. Being about to enjoy your Ease, take heed you break not the Neck of your Fortune by your ill Behaviour. *Cambyfes*, a very severe and rigorous King, caused a Judge, though his Friend, to be flead alive; because he took Bribes, and did not administer Justice according to Law and Equity: and having afterwards ordered the Judgment-Seat to be covered with the Judge's Skin, he placed his Son upon it, to succeed his Father in his Employment.

Rule 3. The *English* Participle in (*ing*), standing after a Substantive that hath (*a*) before it; or being in an *oblique* Case, is express't in *French* by (*qui*) and the *Present*, or *Imperfect* of an Indicative.

EXAMPLES.

A Man proudly comparing himself with his Betters, and equalizing himself to his Superiors, is often found not to be compared with his Equals. A young Man outshining his Ancestors in Virtue, was not so rare at first as now-a-day; for Men grow worse and worse: tho' they grow wiser in Hu-

mane

mane things. A Mind burning with the Desire of Money, is sick of a Disease to be cured with no Medicine. No Marvel, if the *Mahometans* acknowledging with the *Jews* but one Person in God, do hate the Name of *Christians*.

Many Scholars weary of the Severity of Masters teaching them *Latin*, conceive at length such a great Averseness for Learning, that they quite abandon their Study, and even slander their Masters; that their Parents may comply the better with their Desire, and not accuse them of Idleness. I saw them to day coming back from their Country-Houses. A Man of Note coming from a great Dinner, with his Head full of the sweet Vapours of Wine, signed an Order that was brought to him, which, if executed, had starved a whole Province: he is to be excused, said a *Jester* upon it; for how can a Man imagine upon a full Stomach, that People can starve any where? A Man of Quality travelling in *Spain*, went to see the *Escorial*, and as he view'd the rich and magnificent Convent of the Monks of the Order of *Jerom*, called the Cloister of *Laurence*; the Superior who conducted him, told him the Particulars of its Foundation, and how King *Philip* the Second had caused it to be built, to perform the Vow he made on the Day the Battle of *Quemin* was fought, which was on *Laurence's* Day, in case he should
come

come off victorious. Whereupon the Traveller admiring the Magnificence of that Structure, said, Friar, that King must needs have been in great Fear, when he made so great a Vow: But how d'ye know whether it is the Vow, or the Chance that made him get the Victory? for the *Heathens* attributed to the Vow made to their Idols, what was a mere Effect of Nature, or Chance, and so deluded miserably the credulous People, as *Popery* hath done at all times, and still continues to do. Besides, the Deceit is evident enough; for when their Vow hath not its Effect, as they expected, they say nothing of it; but if the thing comes to pass, (which must need be so sometimes, as when one plays at Cards, he can't always lose): then they get it engraved and represented in a Picture in the Church.

Rule 4. A *Preter Participle* coming after the Verb (*être*); or after the Verb (*avoir*), having one of these *Accusatives*, *que*, *quel*, *me*, *te*, *se*, *le*, *la*, *nous*, *vous*, *les*, joined to him, agrees in Gender, Number, and Case with the *Substantive* it is referred to.

EXAMPLES.

He being arrived alighted, and went immediately to the Church, to give Thanks to God for his happy return Home. She being accused, could not clear herself. After many Battles, and after the loss of many Citys conquered by the many Nations under

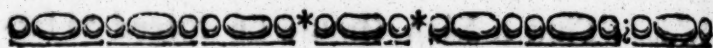
Agamemnon in a long War, at last *Troy* was overthrown. Children, if they get a Fall, will never leave bawling, till the naughty Ground is beaten; and then they are satisfy'd. That a Man should be forced to follow Idolatry, when he hath no mind to it, and thinks he can't do it in Conscience, is an intolerable Tyranny, and an Usurpation over the Right of Nature. Twelve Years were spent upon the building the *Colossus* at *Rhodes*, and forty upon the building the Temple of *Solomon*. *Perseus* was sent by *Pallas* to destroy *Medusa*, who was very mischievous to the Western Parts of the World, and especially about the utmost Coasts of *Iberia*.

The Letter you have received was full of good Instructions. The Life-Guards you have seen are the finest Troops in the Kingdom. What Present have you received? What Watch hath he given you? She hath surpris'd you, when you little thought of it. No wonder, if he don't say his Lesson well, you have interrupted him two or three times. Pray don't bawl so much; you have stunn'd us enough already. If you had trusted me with your things which you kept hid from me, I would have lock'd them so well, that they should not be lost as they are now. Do me the kindness to lend me that Knife you have brought, I'll give it you in a moment; I won't keep it long.

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Could

Could you not know her again, if you saw her? No; for I have never seen her but once in my Life.



CHAP. VII.

Of Adverbs.

Rule 1. (*N^E*) not, takes after it *pas*, or *point*; except when it is follow'd by some *negative* Term: as *ni*, *goutte*, *mot*, *plus*, *rien*, *jamais*, *personne*, *aucun*, *nul*, *nullement*.

EXAMPLES.

Don't speak of that, you'll get nothing by it. I have not thought on your Business. Historians say, *Aristides* left not, when he died, Money sufficient for the Charges of his Funeral; insomuch that the publick Treasure supply'd the greatest Part: so charitable and liberal he had been during his Life, tho' a Heathen. You will command him in vain, he will do nothing on't. He did what he could to be reconciled with her, but she would neither see him, nor speak to him. He hath been so sick that he lost his Sight; for I was told this Morning, that he did not see a-bit. Why do you beat that Child? he speaks

speaks not a Word, nor hath he hurt any body? Let the guilty Superior escape no more an exemplary Punishment, than a guilty Inferior; nor is any one of his Society to be hearkened to, as being Party: for they back and save one another, tho' never so guilty, like Societys of Thieves; that they may be saved in their turn, when likewise guilty. If you were known, you could never be believed; but your Hypocrisy deceives People. He had never any Design to do them Prejudice; and if any body judges otherwise, they wrong him, he being an upright Man, and fearing God. Do not fear him in any wise, he dares not touch you, nor do you any Mischief. Diligent Boys use to be ashamed to give Place to their Equals in Learning; they are resolved that none shall excel them; they give their Master great Hopes. Shame works great things; it sometimes persuades those, that Promises and Threatnings could not move. I live in all Things, but nothing lives in me; I serve all Masters, but I master all, if I am free: and whilst a Servant, all Men love me; but when I am grown Master, I am hated as the Grave. F. The Learned of *Mahometism* and *Popery*, when they are in company with their Friends, and fear not to be betray'd, say plainly, that God hath printed in the Heart of all Men his Religion; which is to worship him, to love him, to pray to him, to

thank him, to sing his Praises, to practice Justice and Charity, and to expect an eternal Reward in his Paradise, or a Punishment, and an eternal Death, if they have been unnatural Children, by not doing what is right, or doing Wrong to their Neighbour; or else by wanting Charity towards him; God having put the Share of the Poor in the hands of the Rich, because his Providence extends itself upon all; alledging these words, The fulfilling of the Law is Charity, and consequently the Love of God, and the Neighbour. They say moreover, that what there is good in Religions, and in what Men agree, is that which hath been taken out of that Religion, called the Religion of *Adam*, the Natural Religion, or the Religion of God, God alone being the Author of it; as on the contrary, all that in which they disagree, comes from the Interest, Invention, Politick, and Malice of Men; that every Religion boasts, and hath boasted at all times, of Prophecy, Miracles, and Apparitions; that Rulers may have imposed upon Posterity, with admitting spiritual Romances, and spiritual Tales, as being favourable to their temporal Interest, and governing the People; that of a little Beginning they were grown bigger in the continuance of Ages, like as Tongues and civil Laws; and that which was at first but an Opinion, a pious, or interested Lie, or a Fable, was

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metamorphos'd in process of Time, into an Article of Faith, a Truth, and a Miracle. What may one answer to all this? That it is Prudence to follow what is more probable; and that it is not lawful for any Clergy-man to deceive Men by spiritual Romances, or supposed Miracles, to live fat and great out of such a Trade: the rather the Miracles of Nature surpass infinitely the invented ones, and are sufficient to shew the Power, Glory, and Almighty-ness of God, and also to work one's Salvation.

Rule 2. (But) for only; or more plain (but) not beginning a Sentence, nor a Member of a Sentence, is rendred in French by (ne and que).

EXAMPLES.

How dare you complain of his want-
Friendship, or Civility towards you; since
you have written but one Letter to him this
Year? It had been better for them to have
contented him, seeing he demanded but
what was reasonable, and according to the
Intention of the Government. How could
I do him any Good, since I never received
but Evil from him? We need but Autho-
rity and Council, to bring about this Bu-
siness. He will trust the Money with no
body but himself. Nothing is wanting
here but Verses. Drunkards are to be
G 3 accu-

accused not only of Prodigality, nor only of Beastliness, but of both. He that is given to Wine, is unfit for any publick, or private Business; he makes himself daily void of Reason; he is unworthy of the Name of Man; he changes Humanity into Bestiality, and seems to love nothing but his Belly. Behold the Love of God toward Sinners; he forgives them their greatest and most vile Offences, if they will but repent of the same, and turn to him: he receives them into his Favour, tho' he hath cause to hate them because of their Wickedness: and yet they are so hard-hearted, that they often refuse to return to him, and to accept of his Mercy, as if they were born but for earthly Pleasures, and not for Paradise. Did Men believe a final Reckoning, or Judgment; or did they think enough of what they believe, they would allow more Love in Religion than they do; since Religion in itself is nothing else but Love to God and Man. God hath written with his own Fingers, upon the fleshly Tables of the Heart of all Men, the knowledge of his Existence, of Good and Evil, of an eternal Reward and Happiness after this Life, for such as shall practice Justice, and Charity; and of a Punishment suitable to the Sins of them that shall act contrary thereto; as also of their being one Day excluded for ever from Paradise: Nay, they may see also in the Di-

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vine Principles printed in them, all the Attributes of God as much as they can be apprehended in this mortal Life; for as he is in himself, he is incomprehensible to Humane Understanding, and dwells in that Light which no Eye can approach: but in his Image we may behold his Glory enough to exalt and raise up our Apprehension of him, and to instruct us in that Worship which pleases him. Nothing is obtained in this World but by Humane Means, insomuch that if you neglect them, you never prosper; because such is the Order established by God to preserve Man's Free Will, without which he should be no Man, but a Beast, (*quippe Deus movet Causas liberas liberè, & necessarias necessariò*). Thus, tho' a Cabal flourishes and thrives, that makes an ill Use of the Money they have got to distribute, by oppressing the Righteous, and depriving him of his Right, through contrived Pretences and Calumnys, as the Wolf served the Lamb: they shan't escape for all that the Hand of God after this Life; nor the Head Superiors who basely comply to them, and become Partakers of their Sin, to enjoy a yearly Bribe, or share of the Cake.

Rule 3. (No) before an *English* Substantive, is rendred in *French* by (ne and point de).

E X A M P L E S.

How would you have him to go thither, if he hath no Money ? How can they thrive together, if she takes no Care of the House ? They will not value your Entertainment, if there be no Wine in the House. The Safety of a Prince consists chiefly in a well-chosen Council ; and that cannot be said to be so, where the Persons that compose it, have no Experience in the Affairs of State : tho' on another side they should be learned enough. A private Life is to be preferred to a publick one ; the Honour and Gain of publick Posts, bearing no proportion with the Comfort of it ; the one's free and quiet, and the other, servile and noisy. They that have Goods, and have no Suit in Law, are happy ; but they that have no Estate, are unhappy : for when one is obliged to earn his Livelyhood, he is never quiet, unless it be a good Trade or Profession. This World hath an outward Form ; and no visible Acts of Devotion can be without outward Forms ; but yet the less outward Form or Ceremony, in Religion, the better it is, since God is a Spirit : for the more mental our Worship is, the more adequate to the Nature of God ; the more silent, the more suitable to the Language of the Spirit. As in Physick and Astrology, one half is true, and the other, false : so is it in Religions made
by

by Men. The Poet *Simonides*, being ask'd of *Hiero* the Tyrant, what God was, craved a Day to deliberate for an Answer: but finding it more difficult to express, the more he sought into the Nature of God; the next Day after he asked two Days; the third time, he craved four; and so from that time forth he still doubled the Number: and being asked, why he did so, he answered, that the more he study'd, the less he was able to define what God was, so incomprehensible is his Nature.

Rule 4. (Not) before an Adverb of *Quantity* is to be made in *French* by (ne and pas): and not by (ne and point).

EXAMPLES.

He had not Learning enough to be promoted to that Dignity; wherefore there is no wonder, if his Competitor, who had as good Friends as he, hath got the Preferment. If a King hath not much Wisdom, he cannot rule rightly his Subjects. One must confess he had not much Experience of the Wickedness of this World, seeing he let himself be so easily deceived. You need not to ask him Money; for he hath not too much for his own use. He hath no more Wit than a Stone. Tho' he brags much, he hath not so much Courage as one imagineth: 'tis easier to say than to do. The Duke of *Milan* being besieged by the *Florentines*,

rentines, could find no manner of Meat that pleased his Palate, when he was at Table ; wherefore he complained often to his Cook, that the Meat he served him with, was not well dress'd, nor good enough. That cunning Servant, after many Excuses, told him at last ; My Lord, will you give me leave to be plain with you ? The Meat is good and well dress'd, but, Faith, the *Florentines* have spoiled the Sauce. Attack a petty foreign Superior for Truth or Conscience sake, or because he hath wronged you by his Lies, nor will mend himself, nor redress your Grievances, you shall never get Justice against that hypocritical and golden Fellow from the other Superiors ; because they are white Devils that hold and agree together, like a Society of Thieves, or Pick-pockets in a Fair, for their temporal Profit ; the rather they are covered Sadduceans, who personate the *Protestant* Religion, and counterfeit the honest Men to deceive the better, in order to thrive and advance themselves in this World : Nay, apply yourself to the Head Superiors, you shall be ne'er the better for it, though they be spiritual Lords ; for they know how to secure them, and draw them on their side with Bribes, which they love and drink like Milk, and obey better than Conscience, or Religion. Thus they will stand and prosper through that humane Means, and other Principles of

of *Machiavel*, notwithstanding their secret Robberys, and Oppression, in spite of Truth, Justice, and the Righteous that shall bark at them ; because this World is the Time of God's Mercy, and the next, that of his Justice. But yet the true Superiors, that save them at any Rate, tho' never so guilty, to save themselves from a King, or Parliament, are more guilty before God than they, not only for receiving a Share of the Cake, protecting, or saving wicked Men, Tyrants, and Oppressors ; but also, for not using their Power to punish them, and deliver the Oppressed from the Hands of the Wolf ; and for not redressing, or causing their Grievances to be redress'd, according to their Duty.

Rule 5. The *Negative* Adverbs, *pas*, *point*, *plus*, *jamais*, *nullement*, *rien* ; and the Adverbs of *Quantity* ; *assès*, *beaucoup*, *tant*, *autant*, *guère*, *moins*, *plus*, *trop* ; with these Adverbs of *Quality* and *Time*, *bien*, *mieux*, *mal*, *souvent*, *toujours*, are placed in the *middle* of the *Compound Tenses*, and after the *Simple Tenses* : but the other *French* Adverbs are placed both after the *Simple* and *Compound Tenses*.

EXAMPLES.

You have not had Care enough. You have not been attentive. Since you was so ill received in that Place, you cared no more
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for returning thither. Men had been happier in all Ages, if they had study'd Nature more in natural Things, and acted according to it ; seeing its Rules are few, plain, and most reasonable : but 'tis that most of them have never done. 'Tis a preposterous Thing that Men can venture their Souls, where they will not venture their Money, and ground their Religion, not upon their own Eyes, or Understanding, which are Divine Guides, the one in corporal, and the other in spiritual Things ; but upon the Word or Authority of a humane Party, that may impose upon them for its temporal Interest, and out of Policy to govern the People, which would be more honest, and better governed by Truth and Justice, than by Falsehoods and spiritual Romances ; for, tho' the End of such Superiors should be good, it cannot sanctify evil Means : nor have they ever had a Power from God to do Evil that Good might come of it. He would have engaged himself into that Business by no means, if you had forbidden him. You have been really told so, but you would believe nothing of it. Why don't you eat ? I have eaten enough ; you han't dined : I beg your pardon, I have dined well. You would not mind the Instructions given you ; no wonder, therefore, if you have so little improved. He would have been surpris'd much, if you had kept your Word. You have

have spoken too much, I am afraid you'll repent of it. You have not done well. I have thought often on that Business; but I found it impracticable.

There can be no Friendship, where there is no Liberty. Friendship loves a free Air, and will not be penned up in strait and narrow Inclosures; it will speak freely, and act so too, and take nothing ill, where no Ill is meant: Nay, where it is, it will easily forgive, and forget too, upon small Acknowledgments. A true Friend unbosoms freely, and advises justly, assists readily, and ventures boldly; takes all patiently, defends courageously, and continues a Friend unchangeably. I most humbly thank you for all your Kindnesses to me. As we ought to prefer our Kindred in point of Affection before a Stranger, so too in point of Charity, if equally needing and deserving. Be not easily acquainted, lest finding reason to cool, you make an Enemy instead of a good Neighbour.

He hath fought valiantly. He hath defended himself bravely, for all the great Number of his Enemys. What thing is it, which being born like *Minerva*, but with a Vizard-Mask, always scorns to shew its Face to the World; and tho' the curious Searchers strive to deprive it of its Vizard, and bite their Nails and Frown, still keeps itself unknown as long as it can; neither is thus shy without Cause: for when bold
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Mortals descry it, it dies in that very Moment. E.



C H A P. VIII.

Of Prepositions.

Rule 1. (*IN, into*) with *a, the*, or a *Possessive* Pronoun; especially before a *common* Name signifying a Thing wherein another can be contained, are rendred in *French* by (*dans*): but without *a*, or *the*, by (*en*) except before a Man's proper Name. And lastly, (*into*) after the Verbs to *change*, to *turn*, and to *divide*, is always made in *French* by (*en*).

E X A M P L E S.

He is not in the Garden; I believe he is gone into his Room. Have you found your Gloves? Yes, they were in my Drawer. In time you will find also your Ring: It is impossible; for I have drop't it into a Well which is above twenty Foot deep. This I desired, that I might at least be bury'd in my own Country. Money and Eloquence are two things that can do very much in a Country. We fell upon that Talk which was then in many Men's Mouth. It is a Felony to put any thing into the King's Coin, whereby it may be debased, or into
God's

God's Religion, whereby it may be corrupted. The *Mahometans* say, that *Christ*, whom they call *Jesus* the Son of *Mary*, taught nothing else to Men, either by himself, or his Disciples, but to love, serve, and worship one only God; to part and abstain from Idolatry, to practice Justice and Charity, not to wrong their Neighbour, and to expect an eternal Reward in Heaven after this Life, or a terrible Punishment in Hell with an eternal Death, if they did act contrary thereto; and therefore they account him a Prophet, because he was a righteous and holy Man, who taught the way of Salvation to Men: but that which is father'd upon him besides, is an Addition to his and his Disciples Doctrine. It is dangerous to fall into the hands of the hypocritical Superiors; for there is no Justice to be got against them: for as much as they either ruin the Character of the Righteous through their lying Eloquence, or they bribe the Head Superiors to have their Lies and Inventions believed by them, that they may thereby oppress for ever an Inferior. Neither can you touch by Law those Head Superiors, as protecting and saving the Wicked against Justice, Charity, and their own Conscience; for *Anacharsis* tells you plainly, that Laws are like Spiders Webs, that will take Flies, but not Wasps and Hornets: that is, if poor Men offend, they are sure to be punished, but great

great Men may break the Laws, and never smart for it. A good Man always doth Good to his Country: when he is at home, he discharges his Duty by instructing his Family, and making them useful to the Common-Wealth: he teaches them Obedience towards Princes and Magistrates, that they may not be injurious to publick Peace; he teaches them Piety towards God, and that they may learn, he gives them his Example; he knows that godly Men are the best Subjects: when he is in War, which he never enters into without just Cause, he fights valiantly; he endures all Hardship, lyes on the Ground, wants Sleep, suffers Showers and Tempests; content with his Condition, he fears not Death, but boldly meets that Enemy the most formidable of all for the sake of God, the King and his Country; at last he either dieth nobly in the Field, or quietly in his Bed; and all that remember him, bewail the publick Loss; none can esteem such a Man at too great a Price. *Socrates* had the same Fate in his *Heathenish* Religion, as all the Righteous had in all Religions, who opposed the Doctrine, or any Tenet, received or established in a Country; for the Ruling Superiors, especially the Spiritual, never fail to put them to death, or destroy them one way or other: They are so afraid it would strike at their temporal Grandeur, Happiness, and Riches. As therefore

fore *Socrates* who was most noted for the Study and Practice of Moral Philosophy, could not forbear shewing now and then to his Countrymen, who were *Heathens*, the Vanity of honouring and serving in their Churches Men and Women dead, honoured with the most illustrious Name of Gods and Goddeses; he was accused of Contempt towards their Gods: for which he was condemned to die.

Adam, the first Man in the *East*, as the sacred History of the *Israelites* tells us, was fashioned by God's own Hands out of the Dust of the Earth, who breathed into him the Breath of Life, a living Soul, and furnished him with all Advantage suitable to his Nature, and placed him in the Land of *Eden*, between *Tiger* and *Euphrates*, to dress it; but he through the Enticement of his Wife, as is reported, eat of the Fruit forbidden to them both by God: and so fell from his Happiness, with all his future Posterity.

If you will die in Peace, first ask God's Pardon for your Sins; next amend your Life: thirdly, trust in his Goodness and your good Life. He hath been in *France*, and dwelt a long time at *Paris*. The Climate is so cold at *Lyons*, that Wine freezeth in the Glass on the Table in Winter, in Taverns, and in the Rooms where there is no Fire, whilst they are talking and drinking. He

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took

took me aside and asked me, what came I for into *England*. He was the first that came from *Greece* into *Germany*. When we made a Descent into *Africa*, we ordered things as we thought fit. Nine Months ago he set forward from *Mexico*; tho' he be but now come into *Flanders*.

I have read that History in *Quintus Curtius*. You never saw that Word in *Cicero*. 'Tis a Tale you'll find in *Ovid*. You may see also most of the Miracles of Popery in *Virgil*, from which they have been taken out, if you will take the trouble to read his *Eneids*.

I have a Fancy to tell of Forms changed into new Bodys. Ungrateful is he who turns a Kindness into an Injury. The Writings of *Moses* tell us, that *Lot's* Wife was changed into a Pillar of Salt; and we read in the Books of the *Heathenish* Religion, that *Io*, the Daughter of *Inachus*, was changed into a Cōw, *Daphne* into a Lawrel-Tree, and *Aglauris* into a Pillar of Stone.

Saturn, the first Man, as the History of the Religion of the *Romans* and *Grecians* relates us, was the Son of Heaven and Earth, that's, of God, as to his spiritual, and of the Earth, as to his material Part, his Body having been formed by him of the Earth. He hearing that his Son *Jupiter* should deprive him one day of his Kingdom of *Crete*, would have made him away; whereof, when *Jupiter* had Intelligence, he expelled him: and so *Saturn* came,
and

and hid himself from him in *Italy*, which thereupon was called *Latium* from the *Latin* Verb (*Latere*) to lye hid. They attributed to him the Invention of the Sithe, he having first taught Husbandry. They that defended their Country and Religion, either by their Doctrine, or exemplary Life, or Sword, were canonized by the Senate of *Rome* after their Death, according to the Custom of the first *Heathens*; and were called *Gods* and *Goddeses* by the Name of the Maker of Heaven and Earth, to give thereby a greater Idea of them to the People, and inculcate to them that they had been true Sons of God upon Earth; and therefore they alone deserved to bear the Name of their Father, especially when in possession of the heavenly Kingdom: even as a Son is called King by the Name of his Father, when he enjoys the terrestrial Crown: which Names of Gods and Goddeses the *Papists* and *Chineses* have changed into that of Male and Female Saints, as milder and humbler. Neither is there more harm to call certain Men, Gods, than to call them, Lords; as is done now a-day to Men of a lower Birth; seeing the word (*Lord*) is as well the Name of the Maker of Heaven and Earth, as the word (*God*), both these Names having been given him by the first Men.

The River *Tiber*, divided into two equal Parts, washes the side of that Island; it divides *Tuscany* from *Latium*; where, after it

hath washed the Walls of *Rome*, it runs into the *Tyrrhene* Sea. Right Philosophy is divided into four Parts, to wit, Logick, Physick, Metaphysick, and Morals.

We hear from *Palermo* in *Sicily*, that on the 2d of this present Month of *September*, 1726, between ten and eleven at Night, they felt several Shocks of the Earth, which at first were gentle, tho' very alarming; but that soon after the Shocks redoubled with so much violence for 25 Minutes, that most of the Churches of their City, and a fourth Part of the Houses were thrown down. The most astonishing thing happen'd in the Quarter of *Claire*, where a Street open'd all on a sudden with so horrid a Noise, that it seemed as if not only the Town, but the whole Island was just going to be blown up. At the same time Flames came out of the Ground, mixed with calcined Stones like Cinders, and a Torrent of Sulphur, which in less than half an Hour reduced that whole Quarter to a heap of Ashes. The most shocking Sight of all was to see Women and little Children running naked through the Town, not knowing which way to fly, who whilst they thought their Footing sure upon the Pavement, fell headlong into Gulphs, which opened under them. 'Tis computed that above 3000. Persons were bury'd under the Ruins of Houses, besides those which were swallow'd up in the Lakes of
Fire,

Fire, which opened in the Square of *St. Claire*, where they thought themselves safe. The Governour did all that was possible to appease the Alarm, and to keep the People from flying out of Town; that he might have their Assistance to extinguish the Fire: but not being able to restrain them, and the Garison itself being all in disorder, he let all go out of Town that would. The People that lived about the Harbour, chose to go on board the Ships there, and others ran in Crowds into the Country. So great still is the Confusion and Disorder, that 'tis impossible as yet to give all the Particulars of so deplorable an Event; but that some of the Inhabitants of *Palermo* will have it, that this Earthquake was purely for the Chastisement of their Town; and that in this Instance, God hath given them visible Marks of his Wrath and Vengeance for their Extravagance and Sins of Impurity, that were come to their Fulness; because no other Part of the Kingdom hath suffer'd, tho' nearer to Mount *Etna*.

Rule 2. (*At, to*) before a proper Name of a Town, is made in *French* by (*à*); and by (*chez*) before a Noun or Pronoun signifying a Person.

EXAMPLES.

As he was at *Naples*, they brought him the News of the Enemy's Navy sailing to
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him; therefore he went out with all his Forces, fought the Enemy, and put him to flight. He was no sooner come to *Athens*, than he was declared General of their Army. If you will go to *Rome* by Land, pass thro' *Switzerland*, *Savoy*, and *Turin*; but if you will go to Heaven, follow the Path of Virtue. Sinners now find that liberty to sin is sweet; but they will find it one day too bitter for them to their great Sorrow: they enjoy deceitful Pleasures a little while, but that Pleasure cheats them of eternal Pleasures and Paradise; a little while after they must pass to eternal Death; they are Fools that sell Heaven at so low a Price. He is happier whose Condition is imbitter'd with many outward Miserys all his Life, and obtains heavenly Glory, than the greatest Prince that after his Pomp is punished after this Life, and deprived for ever from Heaven.

Go quickly to the Barber, and bid him bring me presently my Wig; because I have some Business in haste. He is at the Baker's; I'll call upon him there; make haste, and don't tarry; for I am sent for by a Lady: I must go to her the soonest I can.

Rule 3. (From) before *simple Proper Names* of *Towns*, and great Places, is made in *French* by (de); and by (de chez) before a Noun signifying a *Person*.

E X A M P L E S.

As I came back from *Berlin* to *Switzerland*, I was attack'd by Highway-men in *Swabia*, and stripp'd of all that I had about me. The Fleet came into this Harbour from *Spain*. He kept me from coming to School; and he would have hindred me from writing my Exercise, if it had been in his Power. Our Country-House is twelve Miles off from this Place. My Brother, and I, walk'd hither in three Hours, and we are still seven Miles distant from the Inn we are to lye in: we must walk apace, that we may arrive thither this Night. When *Alexander* the Great was in *Persia*, he destroy'd *Persepolis* the Royal City; it stood a League off from the River *Araxis*; forty Pillars, carved with wondrous Art, remain a Testimony of its former Glory.

From whence doth he come at this Present? From the *French* Ambassador. What business hath he there? To get a Bribe from the Agent of *Rome*. Upon what Account? For his destroying them that can, or do attempt, to pull down the Throne of the *Antichrist*, by their Conversion, Holy Life, Learning, Preaching, or Books.

Rule 4. A Noun must be put in the Case that the *Preposition* governs.

E X A M P L E S.

The more you keep your Passion from Anger, the more shall you free your Judgment

from Error. He made an end of maritime Peace with very great Courage, and incredible Speed. Get up as early as you please, I'll be with you by break of Day. In *Africa* a great many living Creatures endure Thirst for want of Rain. I would not give a rotten Nut for the temporal Pleasure which shall end in a terrible and lasting Pain, accompany'd with an eternal Death. It was brave living for Soldiers under *Alexander* the Great, when the Wealth of the World was the Booty of the Conqueror. Some say he went to *Constantinople*; others, that he went to *Malta*: but it is certain that he turned his way to *Milan*. About the same Time, Ambassadors returned from several Kings to *Rome*. Before the time of Battle, their Generals returned into the Camp, they say, under a bushy Tree, to rest and refresh themselves a little. Under colour of Justice many times most unjust things are practiced. The *Turks* have extended their Empire beyond *Asia* and the *Black-Sea*, even to the utmost Borders of *Africa*, on the Side of *Egypt*. *Plato* placed Anger in the Breast, Lust under the Midriff: but the former had been better placed in the superior Part of the Body, and the latter in the inferior. He thrust his Sword into his Side up to the Hilt.

As far as to the Neck she appears above all the rest. The *Sirens*, as the Fable tells us,

up to their Breast were like Virgins ; but in the rest of their Body, were like Fish : like them is worldly Pleasure, which hath a fair Face, but an ugly Tail. Easily is that River passed over, where the Water is but Ankle-deep. Go up one Pair of Stairs, you will find in the back Chamber your Father sick on one Bed, and over-against him, your Brother on another.

Puoncuus, the first Man, according to the Book of the *Chinefe* Religion, had his Original out of a confused Lump, as their Priests say, into which God breathed Life. They make him 1000 Years older than *Adam*, and averr there was never any Flood in their Country ; that Men lived not longer in the Beginning of the World, than now ; but that they counted Time by *Lunar*, and not by *Solar* Years, because they knew the Motion of the Moon before that of the Sun ; insomuch that in some Places of the *East*, three Lunations, in others, two, and in others, one and a half, was then a Year. Further, they add, that the Sun never stopp'd in the Sky in their Country : that such a Prodigy, if true, had been found in some Books of the History of their Religion, or of the Antiquity of their Empire : that there is no other Revelation of God, but the inward and universal ; the private one not only implying Partiality in God, but being absolutely destructive of his infinite Goodness,

ness, all Men being equally his Children, and the Work of his Hands. By reason of which inward and universal Revelation, he had imprinted and writ in the Heart of all Men the knowledge of Good and Evil, of his Existence, of an eternal Reward for the Just after this Life, called Paradise, and of an eternal Privation of the same for the Unjust, besides a Punishment proportionable to their Sins: which Religion they call the Religion of God, or Natural Religion, according to the which Men shall be justify'd, or condemned by God, as they pretend: yet the Half of their Empire have added to it the vain Worship and Service of their Male and Female Saints, as the *Papists* have done to the *Christian* Religion: tho' they can't justify it in any wise; not only because 'tis forbid in the first Part of the Bible, and it hath not been recanted in the second, (which makes such an old Prohibition stand still in its full Force, especially no Institution, no Command, no Practice, or Exception thereof, being found in the Books that contain the *Christian* Religion); but also because the standing Image of *Peter*, v. g. or of *Paul*, being the Representation of nothing, the religiously honouring, serving, and calling upon the Thing represented in it, would be the worshipping and serving of nothing: Which is evident in as much as such a standing Image can't be the Representation of the Soul

Soul of *Peter* or *Paul*, seeing a Spirit can't be represented ; nor can be the Representation of any living Body of *Peter* or *Paul*, seeing there is no such living Body to be found, either upon Earth or in Heaven : nor lastly, can be the Representation of *Peter's*, or *Paul's* Person, there being no such Person in being, since the substantial Union of their Souls with their Bodys, which made their Persons, or themselves, is long ago destroy'd, and reduced to nought. Therefore it remains, that the standing Image is the Representation of nothing ; and consequently the Representation of a Falsehood ; which is a right Cheat and Imposition upon Mankind : For they honour, serve, and call upon the Thing represented in the standing Image, to wit, upon *Peter* or *Paul*, who being no more, as I have proved just now, it follows from thence, that they honour, serve, and call upon a Thing that is not in being, and consequently upon one Nothing.

Neither d'ye tell me that those standing Images represent *Peter* and *Paul* that were in former Times, but who are not now in being, their Bodies and Persons being reduced to Dust ; and this Dust, perhaps, converted into the Substance of some Plant, if laid in a Grave ; or of some Fish, if they perished in the Sea. For thus it would be worshipping, serving, and calling upon a Person that is not ; and which consequently
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neither hears you, nor knows what you pray to it for ; nor God can't reveal it to such a Person, since such a Person is not in being ; which is a foolish and utterly vain Worship.

Perhaps you'll insist, that you honour, serve, and call upon their Souls, which are the only thing remaining of them ; as you honour, serve, and call upon the Angels, tho' expressly forbid by *Paul, Coloss. c. 2. v. 18.* But I answer you, that tho' what you say is absolutely false, no Idolater intending to worship any Soul in such standing Images, but the living and holy Person represented in 'em (which is none) being no more in Being, as I have proved already ; yet I reply, that as you have no need, and make not use of standing Images to represent the Angels, for to worship, serve, and call upon them, so also you have no need, nor should you make use of standing Images to represent the Souls, for to honour, serve, and call upon 'em ; and consequently they should be then all put out of your Churches, as being utterly unprofitable ; upon which nevertheless *Rome* will never agree. Besides, I challenge you to find one only Place in the whole Scripture, wherein it is commanded to honour, serve, and call upon Souls, or Angels.

Further, have you got a Revelation that the Souls of your popish and pretended Saints, as for Example, *Francis, Charles, Dominick, &c.* are in Heaven ? In what Part

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of the Bible have you found, that whatsoever you shall ask of them, you shall obtain it? Doth the Scripture command you to go to them? Far from it, it commands you to go to God, *Matth. c. 11. v. 28.* It assures you, that whatsoever you shall ask of God, in the Name of Christ, you shall obtain it, *John c. 16. v. 23.* But never in the Name of *Mary* his Mother, or of any other Woman or Man dead, tho' never so holy or righteous. Therefore if you believe that the Scripture is the Word of God in a real and proper Sense, and not in an improper Sense only, your praying to Saints, either true or false, your hoping to obtain any thing in their Name, and your going to them, is not only disobeying God, but arguing Christ's Intercession and Mediation of insufficiency: for, if you get all in his Name, all the rest is vain and superfluous.

Methinks I hear a spiritual Mountebank in the Pulpit, chattering to me, they are not worthy to go either to God, or to Christ; which I believe so too: But what can he infer from thence? Seeing God forgives Man's Unworthiness, is he not worthy to be obey'd? *Matth. c. 11. v. 28.*

But let us hear another seducing Orator, that comes to his help, resolved to make use of all the Craft of deceitful Rhetorick, and saying, That even as when one will obtain a Favour from a King, he applys himself

self to his Ministers, and not to him; so also, when one will obtain any Favour from God, he must apply himself to the Saints, who are God's Ministers. A fine Reason indeed, and fine Comparison! As if the Conduct and Government of earthly Courts, and Worms, was the Rule of the Conduct and Government of God. A King must needs behave himself thus; unless he would have his Rest continually disturbed; unless he would be deceived, not knowing a Petitioner's Case, or be stabbed, knowing neither his Heart nor his Design. Neither could he be alone sufficient to hear, or examine all the Causes or Wants of his Subjects, to provide and remedy thereto; and therefore hath many Ministers, who receive a yearly Allowance to share that Burthen with him. Besides, the King is not your Father, hath not commanded you to go to him, nor promised you he will forgive you whensoever you'll come to him, and confess him your Crime, or tell him you repent for having offended him. In a word, because a King wants his Ministers in Time of Peace and War; because he may be poisoned or pulled down from his Throne by them; he will grant a Favour to his Minister, or Ministers, in your behalf, even tho' he can't do it in Conscience, as being contrary to Right, or Equity, for fear of their Vengeance, in case of a Denial; but none of these things befits

God:

God; therefore your Comparison is none, but is only an apparent and fallacious Reason to dazzle the Eyes of the Ignorant. For God's Rest is unalterable; he can't be deceiv'd by his Petitioner, or Supplicant, knowing his Cause and his Heart; nor is afraid of being stabbed by any body; He can hear and examine by himself all Causes and Wants, knowing all, and being ignorant of nothing; nor wants his Ministers to make or preserve his Happiness, or to share the Burthen. Moreover he is your Father, he commands you to go to him; he promises you to forgive you, if you sincerely repent, will amend, and restore, or do your utmost to restore to your Neighbour, what you have unjustly taken from him; and he is not afraid of the Vengeance of any body, if he refuses what ought to be refused.

To conclude, the Scripture says no where that the Saints, either true or false, are the Ministers of God, but only the Angels, *Heb. c. i. v. 7, and 14.* Neither are they Intercessors or Advocates for Men, but only *Christ, Heb. c. 9. v. 24. 1 John c. 2. v. 1.*

Every Day brings fresh Tidings of the Desolation of *Palermo*, on account of the Earthquake, with such Circumstances as draw Tears from the Eyes of all that hear it. The last News we had from thence was, that the City is reduced to a perfect Solitude; the Inhabitants that this dreadful Scourge
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of God, hath spared being retired to the Country under Tents, and no body caring to return to Town, for fear of being knocked o'the Head; because most of the Buildings that are left standing, threaten to fall.

Rule 5. Prepositions and their Cases are placed after the Verb.

E X A M P L E S.

Don't pass before him. Come near the Fire. Don't meddle with another Man's Business. He that goes to redeem from Captivity, must carry good store of Money with him. Liberty is neither to be sold, nor bought, but at a good Price. Whilst you are praying, lift up your Eyes to Heaven, and your Heart to God. It is not fit to be a Judge amongst Friends. Be not angry without a Cause. Judge according to Right and Equity. When you are hurt by your Friends in small matters, bear with them. Contend not with your Parents, altho' you speak Reason. Above all things worship God. Shun an angry Man for a while, an Enemy for a long time, a Cabal of Superiors for ever: for they are white Devils that hold together, and never forgive a disadvantageous Truth spoken against them, tho' the Righteous was obliged to declare it out of Charity for his Neighbour, and for himself, being oppressed; as also for the good of the State, and Religion. Nay, they
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cut off the Grass under the Feet of such a one out of Revenge, by deceiving both the Great and the Little ones through Lies, Slandering, and Misrepresentations, being covered Sadducees, and hypocritical Fellows, who mind but their private temporal Interest, to the Cost of private Persons their Inferiors, and of the King and Government.

He was a Man endued with all Nobleness of Mind, frugal, temperate, mild, and magnanimous; in War bold and watchful, invincible against Lucre and the Assault of Bribes. On the Right-side the *French*, on the Left the *Bavarians* charged upon him. Can you guess what's that is fetch'd from his Native Home, and roams round about this World; whose Complexion, tho' pale as the Moon, yet the brightest Beautys still fall down to him, who is the strongest and supream Good upon Earth; whom the *Oriental* Monarchs do grace, and Characters divine print on his Face: even the Princes of *Great Britain* and *France*, give him a Copy of their Countenance. M.



CHAP. IX.

Of Participles.

Rule 1. **T**HE Conjunctions *si*, *comme*,
quand, and those that are com-
pounded with (*que*), such as are, *afinque*,
I *bienque*,

bienque, l'orque, puisque, pourvuque, quoique;
&c. are not rehearsed but only by (*que.*)

EXAMPLES.

If he is of that Opinion, and he can prove it, he cannot be blamed. As we were in the Church, and one came to tell us the Misfortune just now befallen to a Kinsman of ours, we went out immediately of the Church, to see what Remedy might be brought thereto. When they related to me that Miracle of a Lie, and they would assure me there was nothing more true, I could not forbear undeceiving them, by shewing them the Falsehood, and the Craft of it, for all the Danger there is in contradicting their Doctrine: especially in the Countrys of their Dominion. Not long after you was gone from me, and the Coach was come for you, my Brother arrived from the Country: which was the Cause of my forgetting to send you by the Coach the Book I had promised you. Tho' he be lusty and young, and I don't doubt of his Courage; nevertheless I find him too young still, to enter into the King's Service as a Trooper. Altho' a Man is strong of Body, and enjoys a perfect Health; yet he may be nearer Death than he imagines himself.

I have heard often in private of right *Papish* Doctors, and not of the Half Doctors, or Half-learned of their Tribe, that
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the *Turkish* Bible, that of *China*, that of the *Egyptians*, in which *Moses* had been brought up, and of which he had retained the Slaughter of small and great Cattle in the Churches in his Reformation, &c. were spiritual Romances, introduced by the ruling *Ecclesiastical* Party: but that they were the worst of all that had added to the Bible of any Religion, Babys, Puppets, and Marmosets, wherewith they have filled the Churches to amuse Men like little Children.

They went on with their Discourse, saying, That the Civil Power had not opposed them; because they knew that Men under their Jurisdiction liking such things, would stick thereto, and consequently form a Party to defend the Country in order to preserve them: which would turn at the same time to the Preservation of the temporal Grandeur and Estates both of the temporal and spiritual Masters. From whence they concluded, that as Interest had moved them to deceive Men, by introducing and admitting such lovely and binding Falsehoods, so also the same Interest maintained such a Religion, or Doctrine, and destroy'd any one that contradicts it, or will prove the Falsehood of it by real Contradictions contain'd in the Books of such a Religion, by the inconsistency of the pretended Miracles with the Facts related in them, by supposed

or false Prophecys, by cruel and barbarous Deeds attributed to God against his Children, besides an unjust, whimsical, and partial Behaviour likewise fathered upon him, by uncharitable Prayers inserted in them, by cunning and false Applications of the Words of those Books, by shameful Sacraments found in them, and nonsensical or blasphematory Mysterys, grounded upon a course, or impudent Fable, without speaking of silly Stuffs, base Expressions, shameful, or false Comparisons, &c. No wonder, therefore, say they, if Humane Religions, tho' never so false and fabulous, maintain themselves at home against private Persons; seeing there is no liberty for them to criticise the Books that contain them, nor to demonstrate Truth: No wonder, neither, if they maintain themselves abroad against the other Religions, being supported with Armys and Cannons.

Lastly, they added, That if God hath given to a Beast a sufficient Knowledge to attain to its End, why won't they have God to have given to Man, his Son, a sufficient Knowledge to attain to his End too? And if Man can make a Work that can go, act, and guide itself, as for example, a Clock: why shall not God be able to make a Work that can go, act, and guide himself, as Man? But some Body will ask us, said one of the Company, what Advantage would have, or might come

come to Man, if such a Liberty had been or was allow'd to Inferiors? The Answer is easy, reply'd they, his Felicity in this and the other World; for then he should have been free, and would be so now, in the examination of every thing: and so he could not be deceived, neither in the Goods that belong to his Body, nor in those that appertain to his Soul. Humane Religions could never have got their Birth at first upon Earth, much less Root and Increase in the continuance of Ages. For private Persons would have opposed their unlawful and bastard Props, as Lies, pious Frauds, likely and moving Tales, the Inventions, Noveltyes, or Opinions of Superiors, bound and united by Interest; they would have curbed the asserting of Miracles, when no Body sees any; as if God's Hand and Goodness was grown shorter; and tho' there be more need of them than ever, all being controverted upon Earth, and Men more wicked, because the true Faith is almost stifled in their Heart by the too many cunning Inventions, erroneous or lucrative Tenets, and other interested Falsehoods, wherewith Clergy-men have filled up their Minds, and which make them doubt of the true Points of Religion, necessary to Salvation; they would have hissed at the introducing of Romances without Date, given afterwards to Posterity as Realitys; they would have ruined the spiritual mystical

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cal Nonsense, with the contrived Shadows and Figures no where to be found but in the interested Mind of spiritual Mountebanks, who even give what Virtue they please to their pretended spiritual Remedys, and false Sacraments. And lastly, they would have preferred what is true and sure to Lies and Chimeras, tho' never so pleasing or promising to catch 'em by such a Bait, as Fishes, for their Use and Profit.

Moreover, that Touch-stone would even now overthrow the cunning of artificial Rhetorick, the Subtiltys of artificial Philosophy, and the Sophisms, false Applications, false Comparisons, false Suppositions, and other deceitful Arguments of artificial Theology, that represents Black what is White, and White what is Black. How so? Do you not know that there are Glasses that will represent you many Objects where there is but one; and others, Things Red or Green, which are not so? What then? They answer, that the Army of spiritual Orators, and Fishers of Men, paid by a State, make their Hearers look thro' such Looking-Glasses.

Rule 2. Conjunctions compounded with (*que* and *de*), or with (*de*) only; such as are, *avant que de*, *amoin que de*, *plutot que de*, &c. *afin de*, *de peur de*, *crainte de*, &c. are only rehearsed by (*de*).

E X-

E X A M P L E S.

Before one undertakes and begins any weighty Matter, one needs to take good Advice ; else one exposeth one's self to miscarry ; and often to lose more than one could have believed.

It was to ease and to encourage him that I used all those Reasons. I let him say what he pleased, for fear of offending him, and losing his Friendship.

Rule 3. The Conjunction (*that*) *que*, tho' not express'd in *English*, is to be express'd in *French*.

E X A M P L E S.

He believes he will come to Day ; but I question it much. When *Alexander* called to mind himself had killed his dearest Friend *Clitus*, he intended to have stabbed himself ; but some of his Soldiers knew he intended Evil to himself : therefore they hindred him. *Titus Vespasianus*, the eleventh *Roman* Emperor, after he had conquered and taken *Jerusalem*, when he entred into the City and the Temple, lamented the divided Inhabitants had destroy'd so glorious a City by their Cruelty and Obstinacy. After *Cesar* had conquer'd *Pompey*, his potent Adversary, he enjoy'd quietly the Imperial Seat according to his Desire. He that improves Time to get sure Hope of a blessed Eternity before he dieth, is happy not only after,

ter, but before Death ; for being to depart out of this World, he rejoices. Take care you offend not your Parents ; but if you have done any thing worthy of their Anger, beg Pardon for a Token of your Repentance : if you do so, they will perhaps pardon you ; but if not, you must expect Punishment.

Plato, an excellent Philosopher, was called *Divine Plato*, by reason of his good Life, and Doctrine of God. He was born at *Athens*, then *Heathenish*, and was Scholar to *Socrates* ; he was one who travelled as well as study'd for Knowledge. They say, when he was a little Child, and lay asleep in his Cradle, a Swarm of Bees came, and hung upon his Lips, as an Omen of his future Eloquence. They relate the same in *Popery* of their *Ambrose*, if you will believe their Tale : wherein you may observe by the by, that if you will examine the Miracles of *Popery*, you'll find they have been all taken out of the Fables contained in the *Heathenish* Books ; but they have refined and turned them into another Sauce, that their pious Fraud to prove their Religion to be of God, and not of Man's coming ; or rather their Craft to rule Men, in relation to their Grandeur, Profit, and entire Independency from them, might not be found out.



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